The STORY of JETZER,

Taken out of Dr.

G. Burnet's Letters:

With a Collection of

MIRACLES

Wrought by

Popiſh Saints,

During their Lives, and after their Deaths,

Out of their own Authours, for Information of all true-hearted PROTESTANTS.

WITH

A Prefatory Diſcourſe, declaring the Impoſſibility and Folly of ſuch vain Impoſtures.

LONDON

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THE EPISTLE TO THE READER.

READER,

THE grand design of this Collection of Popish Miracles, is to inform thee of the Absurdities and Wickedness of the Church of Rome, in compelling her Members to believe such ridiculous Stories, as are here related out of Popish Authours, set out and own'd by their Church; and some of them very lately published to the World by Mr. Cressy, in his Church-History, Printed 1668. who has raked together out of Bede, Capgrave, and others, such stuff, as I am sure must needs fill thee with admiration.

As for Ignatius, the Character given of him in his Life denotes him to be little better than a lunatick Person, for pag. 146. this is related of him, But that he had regard to the good of his neighbour, (for which it was necessary for him to uphold himself and his authority) he would have walked the streets half naked, in a contemptible manner, that so he might have been held and reputed a Mad-man. And pag. 80. we have an account of the Devil's appearing to him, endeavouring to fright and distract him in his Prayers, and was often with a little stick chased away by him. And pag. 48. we have this Vision, At such time as he composed the Constitutions of his Society, having one day consecrated the Holy Host, and offered to Almighty God the Rules of his Society, God the Father appeared most gratiously unto him, insinuating by some mystical signification, that it would be a thing pleasing to his Divine Majesty, that the Mother of God should offer up her Prayers unto Him for him; whereupon the Blessed Virgin suddenly appeared, recommending St. Ignatius to the Eternal Father; and demonstrating, that her own flesh was there present in the Eucharist, in the flesh of her Son. At one time we have account, that both Father and Son appeared to him; and at another, the Holy Spirit: And many such extravagant passages, which are more probable to be the Frenzies of a Mad-man, than the Visions of a Saint: For God says, Exod 33. 20. There shall no man see me and live. But it is in vain to bring Scripture against those, that both deny the Scriptures to be the Judge of Controversie, and likewise make it their

business to derogate from it. In a Spanish Catechism, entituled, Caton Christiano, *composed by* Geronimo de Rosales, *a* Jesuit, *and Printed at* Sevil, 1670. *this plainly appears; for instead of citing Scripture to confirm the Doctrins of the* Roman Church, *he brings in forged Miracles for Examples: As to instance only in one: To prove the lawfulness of praying to the Virgin* Mary, *he tells this wonderfull Story:* A great Sinner put himself into a Religious Order, and being grosly ignorant he was not able to learn the Christian Doctrin, no not so much as the *Ave Maria* throughout, but only these words, *Hail* Mary *full of Grace*, which he repeated many times. This man died, and afterwards there grew on his Grave a very handsome Tree, on whose Leaves were these words written, *Hail* Mary *full of Grace:* The Miracle was divulged, the Bishop came and caused the Tree to be digg'd up, and they found that the Root of this Tree came out of the Man's Mouth. *This is their way of proving their Doctrins, as may be seen throughout this Catechism.*

That most of these Miracles were invented by the Romish Priests and Monks, to make the ignorant Laity have a more venerable esteem for them, (than which nothing has more contributed thereto,) and to distribute their Riches amongst them for Pardons, Masses, for freeing their Souls from Purgatory, &c. *needs no other proof, than the impossibility and impertinency of the things related, and the Doctrins they maintain,* viz. Invocation of Saints, Worshipping of Images, &c. *which are quite contrary to the revealed Will of God, and the Practice of the Holy Apostles: and therefore if some things of this nature have been miraculously acted, it is not to be attributed to our most holy God, since it tends to the violating his Commands, by setting up new Doctrins contradictory thereto, but rather to the subtilty and power of the Devil, who in all Ages has made it his business to seduce Men to the most abominable Sin of* Idolatry, *and for that end did work many Miracles in the Temples of the Heathen; so that it is no new thing for him to work Miracles, when it is to gain himself Proselytes; and that the Church of* Rome *has been so far deluded by him, as to break the Second Commandment, in giving Divine Worship to Images, is learnedly proved by* Dr. Moore, *Dr.* Stillingfleet, *and others in their Books of the* Idolatry *of that* Church.

By this, they may see what danger they are in, whilst they communicate with a Church, that imposes such notorious Lies on her Members to support her false Doctrins. God give them grace to see their Errours, that so they may withdraw themselves from that Idolatrous Church, *and cast anchor in the true* Protestant, *grounded on Scripture, and the Practice of the Primitive Christians; which is the hearty Desire of the Publisher.*

Miracles

MIRACLES
Wrought by
POPISH SAINTS.

ABOUT the beginning of the 15th Century, a Franciſcan happened to preach in *Francfort*, and one *Wigand* a Dominican coming into the Church, the Cordelier ſeeing him, broke out into exclamations, praiſing God that he was not of an Order that prophaned the Virgin, or that poyſoned Princes in the Sacrament, (for a Dominican had poyſoned the Emperour *Henry* the VII. with the Sacrament,) *Wigand* being extremely provoked with this bloudy reproach, gave him the Lye, upon which a diſpute aroſe, which ended in a tumult that had almoſt coſt the Dominican his life, yet he got away. The whole Order reſolved to take their revenge, and in a Chapter, held at *Vimpfen* in the year 1504. they contrived a method for ſupporting the credit of their Order, which was much ſunk in the opinion of the people, and for bearing down the reputation of the Franciſcans. Four of the junto undertook to manage the deſign; for they ſaid, ſince the people were ſo much diſpoſed to believe Dreams and Fables, they muſt dream of their ſide, and endeavour to cheat the people as well as the others had done. They reſolved to make *Bern* the Scene in which the project ſhould be put in execution; for they found the people of *Bern*, at that time apt to ſwallow any thing, and not diſpoſed to make ſevere enquiries into extraordinary Matters. When they had formed their deſign, a fit Tool preſented it ſelf; for one *Fetzer* came to take their habit as a Lay-brother, who had all the diſpoſitions neceſſary for the execution of their project: For he was extreme ſimple, and was much inclined to Auſterities, ſo having obſerved his temper well, they began to execute their project the very Night after he took the Habit, which was on *Lady-day* 1507. one of the Fryars conveyed himſelf ſecretly into his Cell, and appeared to him as if he had been in Purgatory, in a ſtrange figure, and he had a Box near his mouth, upon which as he blew, fire ſeemed to come out of his mouth; he had alſo ſome Dogs about him, that appeared as his Tormentors. In this poſture he came near the Fryar, while he was a bed, and took up a celebrated Story that they uſed to tell all their Fryars,

to beget in them a great dread at the laying aſide their habit, which was, that one of the Order, who was Superiour of their Houſe at *Soleturn*, had gone to *Paris*, but laying aſide his habit, was killed in his Lay-habit. The Fryar in the Vizard ſaid, he was that perſon, and was condemned to Purgatory for that Crime; but he added, that he might be reſcued out of it by his means, and he ſeconded this with moſt horrible Cries, expreſſing the Miſeries which he ſuffered. The poor Fryar (*Jetzer*) was exceſſively frighted, but the other advanced, and required a Promiſe of him to doe that which he ſhould deſire of him, in order to the delivering him out of his Torment. The frighted Fryar promiſed all that he asked of him; then the other ſaid, he knew he was a great Saint, and that his prayers and mortifications would prevail, but they muſt be very extraordinary. The whole Monaſtery muſt for a week together diſcipline themſelves with a Whip, and he muſt lie proſtrate in the form of one on a Croſs, in one of their Chapels, while Maſs was ſaid in the ſight of all that ſhould come together to it; and he added that if he did this, he ſhould find the effects of the love that the B. Virgin did bear him, together with many other extraordinary things; and ſaid, he would appear again accompanied with two other Spirits; and aſſured him, that all that he did ſuffer for his deliverance, ſhould be moſt gloriouſly rewarded. Morning was no ſooner come than the Friar gave an account of this Apparition to the reſt of the Convent, who ſeemed extremely ſurprized at it, they all preſſed him to undergo the diſcipline that was enjoyned him, and every one undertook to bear his ſhare; ſo the deluded Fryar performed it all exactly in one of the Chapels of their Church: This drew a vaſt number of Spectatours together, who all conſidered the poor Fryar as a Saint, and in the mean while the four Fryers that managed the impoſture, magnified the Miracle of the Apparition to the skies in their Sermons. The Fryar's Confeſſor was upon the Secret, and by this means they knew all the little paſſages of the poor Fryar's life, even to his thoughts, which helped them not a little in the Conduct of the matter. The Confeſſor gave him an Hoſtie, with a piece of Wood; that was, as he pretended, a true piece of the Croſs, and by theſe he was to fortify himſelf, if any other Apparitions ſhould come to him, ſince evil Spirits would be certainly chained up by them. The Night after that, the former Apparation was renewed, and the maſqued Fryar brought two others with him in ſuch Vizards, that the Fryar thought they were Devils indeed. The Fryar preſented the Hoſtie to them, which gave them ſuch a check, that he was fully ſatisfied of the vertue of this preſervative.

The Fryar, that pretended he was ſuffering in Purgatory, ſaid ſo many things to him relating to the Secrets of his life, and Thoughts, which he had from the Confeſſor, that the poor Fryar was fully poſſeſſed with the opinion of the reality of the Apparition. In two of theſe Apparitions, that were both managed in the ſame manner, the Fryar in the Maſque talked much of the Dominican Order, which he ſaid was exceſſively dear to the B. Virgin, who knew her ſelf to be conceived in Original ſin, and that the Doctors who taught the contrary were in Purgatory: That the Story of S. *Bernard's* appearing with a ſpot on him, for having oppoſed himſelf to the feaſt of the Conception, was a Forgery: but that it was true, that ſome hide-

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ous Flies had appeared on St. *Bonaventure*'s Tomb, who taught the contrary. That the B. *Virgin* abhorred the *Cordeliers* for making her equal to her Son; that *Scotus* was damned, whose Canonization the *Cordeliers* were then soliciting hard at *Rome*; and that the Town of *Bern* would be destroyed for harbouring such plagues within their walls. When the enjoined discipline was fully performed, the Spirit appeared again, and said, he was now delivered out of Purgatory, but before he could be admitted to Heaven he must receive the Sacrament, having died without it, and after that he would say Mass for those, who had by their great charities rescued him out of his pains. The Fryar fancied the voice resembled the Prior's a little; but he was then so far from suspecting any thing, that he gave no great heed to this suspition. Some days after this, the same Fryar appeared as a Nun all in Glory, and told the poor Fryar, that she was St. *Barbary*, for whom he had a particular devotion, and added, that the B. Virgin was so much pleased with his charity, that she intended to come and visit him: He immediately called the Convent together, and gave the rest of the Fryars an account of this Apparition, which was entertained by them all with great joy; and the Fryar languished in desires of the accomplishment of the promise, that St. *Barbara* had made him. After some days the longed-for delusion appeared to him, clothed as the Virgin used to be on the great Feasts, and indeed in the same Habits: there were about her some Angels, which he afterwards found were the little Statues of Angels, which they set on the Altars on the great Holy Days. There was also a pulley fastned in the room over his head, and a cord tied to the Angels, that made them rise up in the Air, and flie about the Virgin, which encreased the delusion. The Virgin, after some endearments to himself, extolling the merit of his charity and discipline, told him that she was conceived in Original Sin, and that Pope *Julius* II. that then reigned, was to put an end to the dispute, and was to abolish the Feast of her Conception, which *Sixtus* IV. had instituted, and that the Fryar was to be the instrument of persuading the *Pope* of the truth in that matter: She gave him three drops of her Son's bloud, which were three tears of bloud that he had shed over *Jerusalem*, and this signfied that she was three hours in Original Sin, after which she was by his Mercy delivered out of that state: For it seems the Dominicans were resolved so to compound the matter, that they should gain the main point of her Conception in Sin; yet they would comply so far with the reverence for the Virgin, with which the World was possessed, that she should be believed to have remained a very short while in that state. She gave him also five drops of Bloud in the form of a Cross, which were Tears of Bloud, that she had shed while her Son was upon the Cross. And, to convince him more fully, she presented an Hostie to him, that appeared as an ordinary Hostie, and of a sudden it appeared to be of a deep red colour. The cheat of those supposed visits was often repeated to the abused Fryar; at last the Virgin told him, that she was to give him such marks of her Son's love to him, that the matter should be past all doubt. She said that the five wounds of St. *Lucia*, and St. *Catharine* were real wounds, and that she would also imprint them on him; so she bid him reach his hand; he had no great mind to receive a favour in which he was to suffer so much: but she forced his hand,

and ſtruck a nail through it; the hole was as big as a grain of peaſe, and he ſaw the Candle clearly through it; this threw him out of a ſuppoſed tranſport into a real agony; but ſhe ſeemed to touch his hand, and he thought he ſmelt an Oyntment, with which ſhe anointed it, though his Confeſſour perſuaded him, that that was onely an imagination; ſo the ſuppoſed Virgin left him for that time.

The next night the Apparition returned, and brought ſome linen Clothes, which had ſome real or imaginary virtue to allay his Torment: and the pretended Virgin ſaid, they were ſome of the Linens in which Chriſt was wrapped; and with that ſhe gave him a ſoporiferous draught, and while he was faſt aſleep, the other four wounds were imprinted on his body, in ſuch a manner that he felt no pain.

But in order to the doing of this, the Fryars betook themſelves to Charms, and the Subprior ſhewed the reſt a book full of them; but he ſaid, that before they could be effectual, they muſt renounce God, and he not onely did this himſelf, but by a formal act put in writing ſigned with his Bloud, he dedicated himſelf to the Devil; it is true, he did not oblige the reſt to this, but onely to renounce God. The compoſition of the Draught was a mixture of ſome Fountain-water and Chriſm, the Hairs of the Eyebrows of a Child, ſome Quickſilver, ſome grains of Incenſe, ſomewhat of an Eaſter Wax-Candle, ſome conſecrated Salt, and the Bloud of an unbaptiſed Child. This Compoſition was a ſecret which the Subprior did not communicate to the other Fryars. By this the poor Fryar, *Fetzer*, was made almoſt inſenſible: when he was awake, and came out of this deep ſleep, he felt this wonderfull impreſſion on his body, and now he was raviſhed out of meaſure, and came to fanſie himſelf to be acting all the parts of our Saviour's Paſſion: he was expoſed to the People on the great Altar, to the amazement of the whole Town, and to the no ſmall mortification of the Franciſcans. The Dominicans gave him ſome other draughts that threw him into convulſions, and when he came out of thoſe, a voice was heard, which came through that hole which yet remains, and runs from one of the Cells along a great part of the Church: for a Fryar ſpoke through a pipe, and at the end of the hole, there was an Image of the Virgins, with a little Jeſus in her armes, between whom and his mother the voice ſeemed to come; the Image alſo ſeemed to ſhed Teers, and a Painter had drawn thoſe on her Face ſo lively, that the people were deceived by it. The little Jeſus askt why ſhe wept; and ſhe ſaid, it was becauſe his honour was given to her, ſince it was ſaid that ſhe war born without ſin: in concluſion, the Fryras did ſo over act this matter, that at laſt even the poor deluded Fryar himſelf came to diſcover it, and reſolved to quit the Order.

It was in vain to delude him with more Apparitions; for he wellnigh kill'd a Fryar that came to him, perſonating the Virgin in another ſhape with a Crown on her head: he alſo over-heard the Fryars once talking amongſt themſelves, of the Contrivance and Succeſs of the impoſture, ſo plainly, that he diſcovered the whole Matter, and upon that, as may be eaſily imagined, he was filled with all the horrour with which ſuch a Diſcovery could inſpire him.

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The Fryars fearing that an impoſture, which was carried on hitherto with ſo much ſucceſs, ſhould be quite ſpoiled, and be turned againſt them, thought the ſureſt way was to own the whole Matter to him, and to engage him to carry on the Cheat. They told him in what eſteem he would be, if he continued to ſupport the reputation that he had acquired, that he would become the chief perſon of the Order; and in the end they perſuaded him to go on with the Impoſture: But at laſt, they fearing leſt he ſhould diſcover all, reſolved to poyſon him: of which he was ſo apprehenſive, that once a Loaf being brought him, that was prepared with ſome ſpices, he kept it for ſome time, and it growing green, he threw it to ſome young Wolves Whelps that were in the Monaſtery, who died immediately. His conſtitution was alſo ſo vigorous, that though they gave him Poyſon five ſeveral times, he was not deſtroyed by it; they alſo preſt him earneſtly to renounce God, which they judged neceſſary, that ſo their Charms might have their effect on him; but he would never conſent to that: At laſt they forced him to take a poyſoned *Hoſtie*, which yet he vomited up ſoon after he had ſwallowed it down; that failing, they uſed him ſo cruelly, whipping him with an iron Chain, and girding him about ſo ſtrait with it, that to avoid farther Torment he ſwore to them, in a moſt imprecating ſtile, that he would never diſcover the ſecret, but would ſtill carry it on; and ſo he deluded them till he found an opportunity of getting out of the *Convent*, and of throwing himſelf into the hands of the *Magiſtrates*, to whom he diſcovered all.

The four Fryars were ſeiſed on, and put in priſon, and an account of the whole Matter was ſent, firſt to the Biſhop of *Lauſanne*, and then to *Rome*; and it may be eaſily imagined, that the *Franciſcans* took all poſſible care to have it well examined, the Biſhop of *Lauſanne*, and of *Zion*, with the Provincial of the *Dominicans*, were appointed to form the Proceſs. The four Fryars firſt excepted to *Jetzer*'s credit; but that was rejected: Then being threatned with the Queſtion, they put in a long plea againſt that; but though the Provincial would not conſent to that, yet they were put to the queſtion; ſome endured it long; but at laſt, they all confeſſed the whole progreſs of the Impoſture. The Provincial appeared concerned; for though *Jetzer* had opened the whole Matter to him, yet he would give no credit to him; on the contrary, he Charged him to be obedient to them, and one of the Fryars ſaid plainly, that he was in the whole ſecret, and ſo he withdrew; but he died ſome days after at *Conſtance*, having poyſon'd himſelf, as was believed. The Matter lay aſleep ſome time, but a year after that a *Spaniſh* Biſhop came, authorized with full power from *Rome*, and the whole Cheat being fully proved, the four Fryars were ſolemnly degraded from their Prieſthood, and eight days after, it being the laſt of *May* 1509, they were burnt in a Meadow, on the other ſide of the River, over againſt the great Church; the place of their Execution was ſhewed me, as well as the Hole in the Wall, through which the voice was conveyed to the Image. It was certainly one of the blackeſt, and yet the beſt carried on Cheat, that has been ever known; and no doubt had the poor Fryar dyed before the diſcovery, it had paſſed down to poſterity, as one of the greateſt Miracles that ever was; and it gives ſhrewd ſuſpition, that many of the other Miracles of that Church, were of the ſame nature, but more ſucceſsfully finiſhed.

Miracles wrought by Ignatius, *as they are related in* Ch. 16. and 17. *of* The Glory of the Bleſſed Father St. *Ignatius, Printed at* Roven, 1633. *after the Copy compiled at* Cracovia.

Miracles wrought by St. Ignatius, *in his life time.*

IGnatius, Founder of the *Society of Jeſus*, is reported to have done theſe following Miracles in his Life time.

It fell out at *Barcelona*, that two Brothers, about their Patrimony, had long ſued one another, and he, in fine, whoſe fortune it was to loſe the Suit, falling through too vehement apprehenſion into deſpair, hung himſelf with a Halter upon a Beam in his Chamber: The bruit of which came no ſooner to the Ears of St. *Ignatius*, but ſuddenly he betook himſelf to the place, and cutting aſunder the Halter from that unfortunate Rafter, gave order that the dead Body ſhould be laid upon a Bed; which done, falling apart upon his Knees, he began with many tears to demand the ſafety of that miſerable Creature at the Hands of Almighty God; but whilſt *Ignatius* (being at that time but a Student in the Grammar-School) was thus earneſt in his Prayers, they who were there preſent ſtanding in ſuſpence, with their Eyes fixed upon the Bed, (a thing full of miracle) the dead Man returned ſuddenly to life, and had the uſe of his Voice ſo long, till calling for a Ghoſtly Father, he had confeſſed his Sins and received Abſolution, and then at laſt gave up the Ghoſt, lately redeemed from out the Jaws of Hell into the Hands of his Creator.

He recovered immediately a certain Man called *Baſtida*, who had been many years ſick of the Falling-Sickneſs, by caſting up his Eyes and Prayers for him to Heaven.

He often chaſed the Devil out of poſſeſſed Perſons, by the Sign of the Croſs.

He reſtored a Woman to health, who lay half dead of a Conſumption.

He delivered one *Simon Rodriguez*, being alſo at Death's door, from his Diſeaſe, by a pious Embrace.

John Baptiſta Coco, who by accident one Evening had ſo burnt his Hand, that it became utterly unſerviceable, and diſabled for any manual Function, the next day by his Prayers had his Hand healed and reſtored.

Returning ſick into his own Countrey of a quotidian Ague, and Preaching often in the open Fields, (becauſe the Churches were not capable of the Concourſe of People,) howbeit his weakneſs would not permit him to raiſe his Voice aloud, yet every word of his Sermon was perfectly and diſtinctly heard and underſtood by all Men for the ſpace of more than 300 Paces.

Coming once to viſit one *Alexander Petronio*, who lay ſick in a dark and cloſe Chamber and Bed, in regard the Windows and Doors were kept ſhut to keep out the light, he repleniſhed the Room with the ſupernatural ſplendour of his Face, and recovered the ſick Perſon.

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He freed one *Elutherio Pontano*, who had been grievously molested for the space of more than two years, with certain foul Temptations of the Devil, by his only seeing and discoursing with the Party.

The College of *Loretto* being fearfully haunted with Spirits, appearing in sundry foul shapes of Men and Beasts, and the ordinary Exorcisms, and other Ceremonies, usually having been applied, and those fearfull Apparitions nevertheless not ceasing, the Rector of the College addressed himself by Letters to St. *Ignatius*, commending the business to his holy Sacrifices and Prayers, who no sooner received news of it, but he absolutely freed the House from those haunts of ill Spirits by his Prayers and Letter, not for the present only, but for ever after.

St. *Ignatius* his Linen, being washed with devotion by a certain devout Woman, restored life and motion to her withered and dead Arme.

One *Isaac*, a Jew, refusing with a passionate obstinacy to become a Christian, and contemning courtesies, and all other courses taken with him by others, was by Saint *Ignatius* soon satisfied, appeased, and persuaded to be Baptized, by the only uttering of these three words, *Mane nobiscum Isaac.*

A certain Person of Note, being of a more turbulent Spirit than was fit longer to be endured, and St. *Ignatius* not being able by gentle persuasions to cure his diseased Mind, changing at last his style, and beginning to call upon the Justice of God, and represent unto him the Vengeance of Heaven, he did it with such a feeling, and expression of fervour, that the Walls and House appeared to him to tremble and shake with horrour; with the sight of which the standers by, being stricken, immediately fell upon their Knees, imploring the Mercy of God by their Prayers and Vows; and the Delinquent, prostrating himself at the Feet of St. *Ignatius*, and with a Voice of Confusion begging pardon for his offence, promised from thence forward an amendment of himself.

Father *Leonard Kesselius*, residing at *Colen*, had a vehement desire to see St. *Ignatius*, then at *Rome*, above 300 Leagues distant from thence; and having besought the B. Father by Letters, that it might be lawfull for him to travel on foot to *Rome*; he made answer, that his presence was necessary at *Colen* for the good of others, enjoining him besides not to stir from thence, for that Almighty God peradventure by some other course might so provide, that he might see him without the pains and toil of so tedious a journey; the Father therefore being one day at his Prayers, St. *Ignatius* appeared unto him, being yet alive and breathing, and discoursed long with him, to his infinite contentment.

The B. Father lying often sick, if in the mean time any difficulty hapned, for the solving of which his vertue and wisdom was required, he seemed in a manner to be perfectly recovered, and his Mind guiding his Body, appeared a sound Man; so that it became familiar to them of the Houshold, as often as he fell sick, to desire that some Business of Consequence might happen, for the facilitating of which St. *Ignatius* might rise, and be quit of his Disease.

Miracles

In the Proceſſes for the Canonization of St. *Ignatius*, commenced by the Authority of the Ordinaries firſt, and afterwards by that of the See Apoſtolick, more than 200 Miracles are related, wrought by the Merits and Interceſſion of St. *Ignatius* after his deceaſe; beſides which, there are divers others as authentical, not yet publiſhed, (becauſe thoſe former for his Canonization were more than ſufficient) confirmed nevertheleſs by the grave Teſtimonies of Men beyond exception, and Printed at *Rome*, and other Parts of *Italy*, in *Spain*, and in *Germany* and other Places, by the approbation of them whom it concerneth to approve them: Here only I will relate ſome few, becauſe my brevity promiſed will not permit many.

When the Body of St. *Ignatius* lay expoſed upon the Bier, for the performance of his Funeral Rites, one *Bernadina*, a *Roman*, had a vehement deſire to bring a Daughter of hers, who had been long troubled with the Hemorrhoids, ſo grievouſly, that no art of Phyſick could cure her, to kiſs the Hands of his dead Body, aſſuring her ſelf the recovery of her Daughter by that touch; but the Daughter, tranſported oftentimes by the preſs of People, not being able for the throng to approach near the Body, her Mother laid hold of a piece of his Garment, and had no ſooner applied it to her Daughters Body but ſhe was quit of her Diſeaſe.

Father *Nicholas Bobadilla*, having been long ſick of an Ague, was recovered by lying in the Bed of St. *Ignatius*.

At *Manreſa*, a certain Lady of Quality feeling no living motion of her Child in her Womb, for the ſpace of three hours before ſhe was brought to Bed, at laſt was delivered of a dead Child; the unfortunate ſucceſs of which, being much lamented by the ſtanders by, the rather becauſe the Child had not been Chriſtened; the Midwife about half an hour after the delivery of the Woman, implored with confidence the help of St. *Ignatius*, and had ſcarce begun her Prayers, but the Child, before pale and black, returned now to Life.

St. *Ignatius* being beſought for the Life of a little dead Infant of an *Indian* Woman, reſtored the Child to Life.

He reſtored many blind Men their Sight, deaf Men their Hearing, lame Men their Limbs, cured Men ſtricken with the Palſie, others given over by the Phyſicians and lying at death's door, he reſtored perfectly to their Health. He appeared to many after his deceaſe, either delivering them from grievous tentations, or freeing them from their Diſeaſes or other dangers, or giving them good Counſel, or foretelling things to come, or comforting ſuch as ſerved him with divine Conſolations; and in his Journey to Heaven, at the very inſtant of his deceaſe at *Rome* (as afterwards appeared by computation of Hours) he appeared in Glory to that Noble and Religious Lady *Margareta de Lilus*, commending the Society to her, as a principal Benefactreſs of the College of *Bolonia*.

Many Devils have been caſt out of poſſeſſed Perſons, and out of Houſes which they haunted, by the Relicts of the Holy Father, or by hanging up his Picture.

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The Oil of the Lamp which burns before his Body, hath wrought many ſtrange Cures.

He hath eaſed many Women who have called upon him in the extremity of their Child-bearing Labours, and beſtowed Children upon barren Women.

At *Carpentras* a certain Woman being delivered of a Child without motion, and of the Complexion of a *Blackmoor*, ſo that it was doubtfull what courſe was to be taken in this prodigious accident, whether the Child ought to be Chriſtened or no, or whether it were to be deferred till ſome motion were diſcovered in it; at laſt, by the perſuaſion of a certain Canon, they implored the aid of St. *Ignatius*, by which the Child was ſuddenly not recovered only, but ſo recovered that his Countenance became chearfull and fair.

He cured divers of the Pleuriſie.

He protected many Men from the fury of their Enemies; others, being fallen head-long from ſome dangerous precipice, were defended from all hurt by invoking his Name.

At *Ceſenza* one *Angelo Lopez*, upon the Eve of St. *Ignatius*, in expreſſion of his affection, had filled his Windows with many Paper-Lanthorns, adding to each Lanthorn the Picture of the Saint, and with infinite demonſtrations of gratulation, repeated often theſe words, *Io Loyola, B. Pater io!* but in the midſt of this triumph, by chance it came to paſs, that by the greatneſs of the Wind the Fire had taken hold of his Lanthorns, which when it was obſerved by ſome Raſcality of the Vulgar, they began to ſcoff at his devotion, upbraiding the man for his ſuperſtition, and with a bitter alluſion to his Motto of Triumph, invert the words of it thus; *At, at, Beatus uritur: At, Loyola crematur!* At which the man growing infinitely out of patience, out of his ſenſe of this irreligion uſed to St. *Ignatius*; *And I for my part*, quoth he, *have ſo high an eſteem of the Sanctity of the B. Father, that I believe him to be able to protect his ſinged Picture from the Fire*: Neither was he deceived in his belief, for the flame having conſumed the Paper round about it, forbore to touch the Picture, either in demonſtration of the Sanctity of the B. Father, or in obſervancy of the zeal of him who deſired it.

At *Braga* a certain Woman having been lately brought to bed, was ſo much weakened, for many days after, with a continual Flux of Bloud, that life could hardly be kept in her from following the courſe of the Flux; who drinking of the water into which her Child had been dipped, having been wrapped immediately before in the Garments of Saint *Ignatius*, her Flux ſuddenly ſtopped, and ſhe recovered her accuſtomed ſtrength.

In the Town of *Guimarens* a certain Woman having loſt the uſe of her Sight and Hearing, and received the Holy Oil and other Rites of the Church, lay utterly out of her ſenſes; and whilſt ſome about her, out of Devotion, were endeavouring to put her in mind of her laſt words, a certain Woman, who in courteſie came to viſit her, called to remembrance, that a little piece of the Girdle St. *Ignatius* uſed in his life time, having lately been ſent to her by a Son of hers of the Society; which ſhe with great Confidence, and Reverence towards God, preſently applied

to the ſick Woman; which done, ſhe began to recover her ſenſes by degrees, to breath, to ſtretch out her Hands, and make ſigns for Meat, to the Admiration of the Phyſicians, for the ſuddenneſs of the Cure. All which things were afterwards confirmed by the Atteſtation of ſworn Witneſſes.

At *Caglari* a certain elder Brother ſnatching up a Knife at dinner time, hurt his younger Brother in the Eye; and at the ſame time the Daughter of a certain Gentlewoman, carving at the Table, was ſorely hurt in like manner, in one of her Eyes; both which calling upon the Aid of Saint *Ignatius*, were delivered from danger, beyond expectation.

Another Woman had been ſo weakned, for the ſpace of four Months, with continual Pains, that ſhe was utterly deprived of the uſe of her Feet; but the Feaſt of St. *Ignatius* drawing near, ſhe, deſirous to partake of the common Jollity that day expreſſed in our Church, was not fruſtrated of her deſire; for her Pain ceaſing, and her Feet being reſtored to their wonted Strength, ſhe came thither with Joy, to have a ſhare in the Devotion.

In the ſame place, upon the Eve of St. *Ignatius*, the Artillery playing round, a little Infant who could not ſpeak, and who had never heard the Name of St. *Ignatius*, cryed out, to the Admiration of all ſtanders by, *To morrow is the day of B.* Ignatius. But they who were preſent, hearing a thing ſo full of Wonder, for Experiment ſake, demanded again of the Child, what was to be done to morrow, who anſwered as before.

At *Majorca* dwelt a certain Woman, who through the Contraction of her Sinews, was become ſo Lame, that ſhe could not go without Crutches; the whole Town therefore being filled with the noiſes of Trumpets, Voices, and other Muſical Inſtruments, Almighty God inſpired her with a deſire of Viſiting our Church; who put her ſelf in readineſs to go, notwithſtanding the diſſuaſions of her Siſter, who feared ſhe might miſcarry by the preſs of People, ſhe nevertheleſs gave no Ear to her Diſſuaſions, but put her ſelf upon the way, and was ſuddenly Cured, and recovered ſtrength in her Feet; and throwing away her Crutches, without any help betook her ſelf to the Church, where in Thanks-giving ſhe cauſed a Maſs of the B. Sacrament to be ſaid.

Another Woman, who ſome years paſt had received her Sight by the means of this B. Father, lying now again deſperately ſick, and being given over by four Phyſicians, not forgetfull by whom ſhe had received Light before, now again repoſed all her Hopes and Confidence in the ſame Phyſician: One Night therefore ſhe called out upon one of the Women, who were accuſtomed to Watch with her. *Make haſte*, quoth ſhe, *come hither with ſpeed and behold this Glorious Splendor! O if thou hadſt come ſooner, thou ſhouldſt have beheld my St.* Ignatius *viſiting me! for I am now Recovered, and perfectly well.* And the Event confirmed it to be true; for the Phyſicians themſelves could not deny, but that ſhe was Cured by ſome Secret Power.

At *Monte* in *Gallicia* a great Fire raging for many days together, and conſuming a certain Wood, gathered ſtill new forces, diſperſing and ſpreading it ſelf far

far and near, there being no humane means to ſtop or reſtrain it, to which the Wind riſing upon a ſudden, drove the Flames towards the Barns and bordering Town, ſo that the Fire was now advanced within three or four Paces of the Corn and Houſes; a certain perſon therefore, taking the Picture of St. *Ignatius*, which he had about him, and falling to his Prayers, threw it into the midſt of the Flames, there where the Fire raged moſt, and threatned greateſt Ruine, and immediately the fury and rage of it ceaſed, the Flames which flew higheſt deſcended and vaniſhed, and the whole Fire returned upon a ſudden from whence it began: And, which is worth Admiration, a certain Woman, who had obſerved the throwing in of the Picture, leaping into the midſt of the ſmoaking Brands, raked away the Aſhes with her Fingers, and being unhurt, brought away the Picture from the midſt of the burning Coals.

At *Friburg* a little Child of three years of age by chance had broken his Arme, the Mother of whom fearing the diſpleaſure of her Husband, being then abſent, invoketh the help of St. *Ignatius*; but ſhe had ſcarce ended her Prayers, when, to her infinite contentment, ſhe found her Child before her Eyes, whole and without hurt.

St. *Ignatius* being invoked, wrought a preſent Cure upon divers who had been ſorely wounded, whoſe Cure would otherwiſe have exacted a long time.

Many Men by the preſence of St. *Ignatius* his Picture, or by the preſence, or by the application or touch of his Relicks, have cured the Plague when it raged moſt ſorely and conſumed Multitudes.

A certain Nobleman at *Placa* perceiving the Sky to be overcaſt with thick Clouds, and fearing a great ſpoil of his Corn, lying yet open in the Field, made a Vow to St. *Ignatius* for the preventing of the Tempeſt, ſo that when all the adjoyning Territories ſwell'd with flouds of Rain, not a drop had touched or fallen upon his Fields.

At *Naples* one *Vincentio Pagano* having prepared certain artificial Fires for the Celebration of the Feaſt of St. *Ignatius*, had dangerouſly through his own folly ſcorched his Hand, upon which accident certain Women of his acquaintance began to flock about him, applying to his burnt Hand a Note or Superſcription of St. *Ignatius* his Hand-writing, the touch of which preſently eaſed his pain, and the raging of the burnt part, which uſually ceaſeth not till a certain day, was out of hand appeaſed.

At *Catanzaro* a certain pious Woman, having a Son by one *Gaſper Mariſcana*, (her Husband,) out of her Devotion to St. *Ignatius*, had a deſire to have him Chriſtened by the name of *Ignatius*, howbeit her Husband (in regard the Relicks of *Irenæus* were preſerved in that City) had rather the Child ſhould have been called *Irenæus*; but in Concluſion, after much debate about the buſineſs, they concluded the Child ſhould be named *Ignatius Irenæus*; but this contention occaſioned many differences betwixt the Man and Wife, for the Wife ever after called her Child *Ignatius*, and gave a ſtrict command to them of her Houſhold to do the like; and *Gaſper* on the other ſide, commanded them to call him *Irenæus*: The difference had continued thus betwixt them almoſt three months, when arguing the buſineſs one morning,

they both grew ſomewhat hot, till the Father, at laſt, in jeſt, *Well*, quoth he, *let the ſtrife be put to the arbitrement of the Child it ſelf*; to which the Mother was contented to agree; whereupon the Father, in merriment, demanded of his Child, at that time but three months old, by what name he would have himſelf called; when, behold! the Child miraculouſly received the uſe of his Tongue, diſtinctly pronouncing the name of *Ignatius*; which Voice ſo took his Father with admiration of the Miracle, that from thence forward he gave order his Child ſhould be called *Ignatius*, dedicating him to the Service of St. *Ignatius*.

In the Territory of *Peru* in the *Weſt-Indies*, one *Chriſtopher Martinez de Peredes*, for the ſpace of four years together, was forced through the lameneſs of his Feet to make uſe of one Crutch in the beginning, and afterwards of two; who hearing, upon the Feaſt of St. *Ignatius*, the Triumph of the People, *And ſhall I*, quoth he, *upon this day, when all Men are in jollity, remain as it were an unbidden Gueſt? ſhall I alone remain deſtitute?* which words he had ſcarce uttered, when his Feet recovered forces, and he found himſelf ſo ſtrong, that early the next morning, without any other help, he betook himſelf to the College.

One *Benedicto Lopez*, Prefect of the ſilver Mines, purſuing a certain *Ethiopian* Fugitive, was ſet upon by five others at unawares, who ſtabbing and butchering him in ſundry places dragged him from his Horſe in a moſt barbarous manner: In which his extremities he implored the aid of St. *Ignatius*, who preſently preſented himſelf to him in theſe exigents, and laying hold of his Cloak, bore off, with both hands, the Blows of his Enemies, ſo that at laſt (his Enemies being departed, and the B. Father vaniſhed) he found himſelf ſafe, and without hurt, ſaving that his Hat and other Garments were pierced.

A certain Lady at *Avignon* had a Son much afflicted with a violent continual Fever, who beſides the Diſeaſe it ſelf, with the violence of it had one of his Hands disjoynted, and in a deformed manner turned the wrong ſide outward, ſo that in the opinion of the Phyſicians he was in danger of the loſs of his Hand, if not of his Life with it; which lamentable caſe a certain Religious Woman, allied to the ſick Youth, compaſſionating, vowed three Maſſes, and as many Wax Candles to St. *Ignatius*, for the health of her Kinſman; which done, the Youth immediately recovered, and for a more infallible confirmation of the Miracle, his Hand was replaced in the right place.

At *Barcelona* one *Elizabeth Rebelles*, a Religious Woman, being in ſome high place buſie about her work, upon a ſudden unfortunately tumbled headlong to the ground, and received ſo ſore a blow, that her Thigh-bone, which is the ſolideſt Bone of the Body, was utterly broken; the Phyſician and Chirurgion were immediately called, who for more than forty days together, with what diligence was poſſible, applied all the Remedies their Arts afforded, howbeit to little purpoſe; in concluſion, the ſick Woman was brought to thoſe terms, that in all Mens judgments ſhe was paſt recovery, and as it was conceived, could not laſt longer than that day; yet notwithſtanding, as ſoon as a Relick of St. *Ignatius* was applied to her heart, ſhe preſently recovered.

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One *Hierome Humphrey*, a Boy of ten years of age, upon one of his Eye-brows, near the Temples, had received a mortal wound, which occasioned an inflammation in his Eye, and cast him into a Fever; for which the Chirurgion had him in a cure a month, not being able to help him, for the wound did not only not heal, but grew so wide, that it received a tent of a finger long, and voided so much filth as amazed the Chirurgion: The Mother of the Child made a Vow to St. *Ignatius*, commending her Child to him; and behold! when (another Chirurgion in the mean time having been called, for the better consulting about the Cure) the bands of the sore were unfolded, they found the wound perfectly healed, closed up, and sound.

One *Ferdinando Pertel* having fallen into a Tertian Ague, which afterward proved to be a double Tertian, and at last a pestilent Fever, with a kind of raving and fearfull horrour of his Senses, was forsaken by the Physicians, and lay in his last Extremity; being prepared with all the Rites of the Church, and invoking St. *Ignatius*, whose Picture he held in his hand, he began suddenly to recover, and was cured of his Disease.

One *Anne Barzellona*, a Woman of sixty years of age, having for about the space of two years been so miserably strucken with the Palsie, that she was unfit for any labour, and unable without Crutches to go up and down stairs, and with her Crutches also seemed rather to creep than go; which when the application of Remedies would not help, and she besides was taken with an Apoplexy in her other side, so that she became impotent, and was confined to her Bed; finding her self thus void of all humane help, by the assistence of her Crutches and one *Margaret* her Sister, she betook her self to a Chapel of St. *Ignatius*, two hours travelling distant from her Lodging, where making a Vow in honour of St. *Ignatius*, immediately she began to find her self better, and was able to bow her Knee, which before was grown stiff; and having ended her Devotions, arose full of contentment, and returned a joyfull Woman nimbly to her Lodging.

A Bone and Superscription of St. *Ignatius* being applied to the Eyes of a certain Widow of *Majorca*, called *Jane Clara Noguera*, who was Blind, restored her to sight.

Divers other Miracles of St. *Ignatius* are related in a late Life of his, set forth by Father *Pedro Ribadeneira* in Spanish, Printed at *Madrid* in the year 1601, and Translated by others into Latin, Greek, Italian, the Polish, and other Languages, and published in the chief Cities of *Italy*, *Spain*, *France*, *Germany*, and other places, where such as are curious to peruse them, may find them.

Miracles wrought by Saint Francis Xaverius *and Saint* Philip Nerius, *taken out of* Chapt. 18 *and* 20. *of the fore-mentioned* Book.

Upon the Frontiers of *Piscaria* he raised a Boy, who for many hours together had lain drown'd in a Well. In the Town of *Muran* in like manner he raised another Boy, who dying of a Pestilential Fever, had remained dead four and twenty hours. At *Comire* he rais'd a third Body, which had lain buried under the Earth a whole

a whole day together. Near the Promontory of *Comori* he rais'd a Girl; not far from that place, a certain married Woman. In the Island of *Vaccare* near *Zeilan*, the Son of a certain Infidel. At *Malaca* the Daughter of one who had been lately converted. At *Bembari* a certain Boy: Another at *Comari*. At *Punical* he raised a Man who had lain dead a whole day. Near *Manapar* he raised one *Antoni Miranda*. At *Malaca* a certain man's Daughter who had been three days buried and overwhelmed with Earth. He restored to Life in like manner the Son of one *Mahomet Serangio*, who had lain three days under Water; to omit others raised by him in his Life time.

After his Death he restored almost as many to Life. In the Processes of his Canonization mention is made of above five and twenty persons raised by him from death to life. He often restored blind men to their sight; dispossessed possessed persons; cured many lying desperate, and given over by the Physicians; healed Lepers; calmed tempestuous Seas; preserved Ships from Wrecks; restored the Lame to their Limbs; and recovered men stricken with the Palsie. He foretold infallibly many things to come; penetrated mens concealed thoughts; had a certain knowledge of Secrets and things absent. He appeared in divers places far distant at one and the self-same time; he spake several Languages which he had never learned, as readily, congruously, and eloquently as if he had been born and bred among those Nations. And it fell out oftentimes, that at such times as he preached to multitudes of people men of several Nations, at the same time heard him utter their own Language; and with one and the self-same Answer he often satisfied the demands of several Infidels. He was so ravished and transported with the desire and love of God, that he was often and miraculously raised from the ground, with a countenance inflamed, eyes sparkling and fixed upon the Heavens; and being surcharged with Celestial joy, was forced to exclaim, *Sat est, Domine! Sat est.* By the sign of the Cross he turned salt Water into fresh, in several Vessels at Sea. Having dipped a brazen Crucifix which he wore about his Neck into the Sea, to appease a Tempest, and by accident lost it, walking the next day upon the shoar, he espied a Sea-Crab miraculously bringing him his Crucifix in his claws, which having delivered it, suddenly returned back into the Sea, from whence it came.

He ended his life at *Sancion*, near *China*, in the year 1552. famous for many Miracles. His Body was found entire long after his death, howbeit it was neither bowelled nor balmed, but buried in Quick-lime; and it appeared many months after its decease, lively, full of juce and fresh colour, soft and tractable, sending forth an admirable sweet savour, and many times Bleeding, for which he was honoured, and reputed a Saint immediately after his death. It appeareth by the Process of his Canonization, that many dead Bodies were raised by him, after his death; that many Lamps burned before his Body with Water onely put into them, as clearly as if they had been onely filled with Oil; which being oftentimes extinguished, took fire again of themselves without humane help: that divers were cured by him, or by his Relicks, or Pictures, of Leprosie, Palsie and other incurable diseases.

Saint *Philip Nerius* preserved his Virginity untouched, and he discerned in chaste persons

persons the perfume of Chastity, and in others the rankness and stench of Unchastity. He arrived to the Knowledge of many things concealed from him, such as are *the most intimate Secrets of mens Hearts.* He restored one dead Man to life, in his life time; another after his own decease. He was seen raised from the ground in the time of his Masses.

Miracles of some others, taken out of their Lives.

POpe *John*, when he came to *Corinth*, a Gentleman lent unto him a Horse whereon his Wife used often to ride, and when the Horse was sent back, he could never abide that the Woman should come on his back; so that it seemed, that Beast which had carried the greatest Man of Dignity and Authority in the World, disdained to be checked and ruled by a Woman; the Gentleman marking it, and holding it for a very strange thing, (as it was indeed,) sent the Horse to be given unto the Pope. *Pag.* 147.

A Ship, wherein were three hundred persons, being in a Storm, and in danger to be cast away, they recommended themselves to St. *Juvenal*, and they saw him walk on the waves of the Sea, and the Tempest ceased. *See his Life*, p. 60.

St. *Anthony* was a corpulent man, but the Devil, displeased with his good life, molested him, and one night would have strangled him, and had already set his Hands to his Throat, so that he was in danger of death; but recommending himself to the glorious Virgin, and saying the Hymn, *O Gloriosa Domina*, the Devil left him, and vanished away. *See his Life*, p. 193.

St. *Anthony* had the gift of Tongues, with a pleasant, clear and ringing Voice; and though there was at his Sermons many Thousand persons of different Languages, yet they all understood him. As at *Rome*, where the People of sundry Nations listening unto him, and he preaching in the Italian Tongue, yet they all understood him.

Preaching one time in *France*, near *Bruges*, in the Field, because of the multitude of People, (it was Summer,) and whilst he preached it began to Thunder and Lighten grievously, wherefore the People doubting to be throughly wet, began to haste away to shelter; St. *Anthony* bid them be quiet, for they should not be wet; all the People gave credit to his words, and none stirred out of his place, then it began to rain very much throughout all the Countrey, but upon the People that heard his Sermon there fell not one Drop.

It hapned in the same Province in *France*, that a devout Woman was desirous to go to the Sermon of St. *Anthony*, but her Husband would not suffer her because she was sickly; she went up unto the top of her House, looking toward the place where he preached, and though she was two Miles off, yet she heard the words of the Preacher as if she had been hard by. Of this the Husband of the good Woman was witness, who calling her, and she answering, that she stayed there to hear the Sermon; he scoffed and derided at her words, and with some pain he went up to the place where his Wife was, and he also heard the words as plain as if he had been hard by.

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One time St. *Anthony* preaching, he ſaw a Traveller approach unto a noble Lady which was at the Sermon, and ſpeak unto her; the Saint ſeeing her much troubled, and change her countenance, bid her (as he ſtood in the Pulpit) not to believe that falſe Meſſenger, who brought her news that her Son was dead, for it was a lye without doubt, and ſaid withall, that he that told it her was the Devil. The wicked Fiend would by this Lye have diſturbed the Sermon, but ſeeing himſelf diſcovered, he vaniſhed away in all their ſights.

St. *Anthony* being in *Padua*, it was revealed to him that his Father was in danger of death at *Lisbon*, being accuſed of Man-ſlaughter, whereof he was innocent; wherefore he asked leave of his Guardian, and having obtained it, he was carried in one Night onely (by an Angel) from *Padua* unto *Lisbon*. Being come thither he ſpoke with his Father, and brought to paſs, that the Judges cauſed the dead Body to be brought before him; St. *Anthony* before much people asked him if his Father had killed him; the dead Body ſpake, and ſaid No, and that he was falſly accuſed thereof. The Judge, having ſeen the ſtrange Miracle, ſet free the Father of St. *Anthony*, who remained in his company all night, and the next day he was carried back from *Lisbon* unto *Padua*, as he had been brought thither.

One time St. *Anthony* Preaching at the Funerals of a rich man, and among other things diſcourſed upon theſe words, *Where thy treaſure is, there is thy heart*; to confirm theſe words, the Father ſaid, that the former words be true, it is evident in this Rich man, who was covetous, for his Heart was to be found in his Cheſt, where his Money lieth; forthwith ſome went and opened it, and there they found the Heart of the covetous man indeed, as freſh as if it had been taken out of the Breaſt of a Man.

It happened often at the end of the Sermons of St. *Anthony*, that the People departed with ſuch deſire to be confeſſed, that the Confeſſours of his Order, and of the other Orders alſo were not ſufficient to ſatisfie them. He alſo heard Confeſſions; among others he alſo heard the Confeſſion of a *Paduan*, who told him that he had kicked his Mother; St. *Anthony* reproved him ſharply, and told him that the Foot that had ſtruck his Mother was worthy to be cut off: The words of St. *Anthony* were of ſuch force in the mind of him that was confeſſed, that when he came home, he himſelf cut off the ſame Foot; St. *Anthony* being advertiſed thereof, cauſed him to be brought unto him, and reſtored him his Foot again, with the ſign of the Croſs,

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All theſe Stories that follow are taken out of Creſſy's *Church-Hiſtory.*

ST. *Winwaloc* and his Diſciples, being not content with their Habitation, prayed to God that he would direct them to a more convenient one; he ſhewed them a place remote in the Sea; but wanting a Ship, he renewed his Prayers, and having done this he ſaid to his Brethren, *Be courageous and firm in a ſtrong faith, and as you ſee me*

lead

lead this Brother by the hand, so do every one of you take his next fellow's hand, and follow one another. Then invoking the Name of our Lord, with his Pastoral Staff he struck the Sea, upon which it opened a passage for them; so that taking one another by the hand, and himself marching in the Front, they walked securely over the dry Sands, the Waters on both sides standing like Walls. *Cres. pag.* 183.

St. *Benignus* discovered to St. *Patrick* the Motives of his Journey to a solitary place, who exhorted him to pursue his purpose, saying, *Go Brother, take only your Staff with you, and when you shall be arrived at the place for your repose, wheresoever having fixed your Staff in the ground you shall see it flourish and grow green, there know you must make your abode.* St. *Benignus*, being accompanied only with a Youth named *Pincius*, began his Journey through woody and marish places, but as soon as he was arrived in an Island where he saw a solitary place, he presently fixt his Staff in the ground, which without delay wonderfully grew green, and brought forth fresh Leaves, and to this day the same Tree remains flourishing with green Boughs: Yet one incommodity it had, that there was no Water near, whereupon St. *Benignus* gave his Staff to young *Pincius*, commanding him to go to a certain place full of Reeds, and there striking the ground with his Staff, he should without doubt find Water so earnestly desired by them; the Child obeyed, went to the place, and struck the ground three times, making three holes in it with the end of his Staff, which he had no sooner done, but immediately a Fountain gusht forth, from whence to this day a Brook is supplied, which is good for Fishing, and healthfull for many infirmities. *Cr. p.* 194.

St. *Piran* fed ten *Irish* Kings and their Armies with three Cows; rais'd to life dead Pigs, and dead Men. *Cr. p.* 195.

At the Church of St. *Almedha* one especial thing usually happening on the Solemnity of this Virgin, seems to me very remarkable; for you may oftentimes see there young Men and Maids, sometimes in the Church, sometimes in the Church-yard, and sometimes, whilst they are dancing in an even ground, encompassing it, to fall down on a sudden to the ground; at first they lie quiet, as if they were rapt in an Ecstasie, but presently after they will leap up, as if possessed with a Frenzy, and both with their hands and feet before the People they will represent whatsoever servile Works they unlawfully performed upon Feast-days of the Church; one will walk as if he were holding the Plough, another as if he were driving the Oxen with a Goad, and both of them at the time time singing some rude Tune, as if to ease their toil; one will act the Trade of a Shoe-maker, another of a Tanner, a third of one that were Spinning. Here you may see a Maid busily weaving, and expressing all the postures usually in that work: After all which, being brought with Offerings unto the Altar, you would be astonished to see how they would return to their Senses again. *Cr. p.* 217.

The manner of St. Kentigern's *Birth.*

A certain King of *Britanny*, who was a Pagan, begot of his Wife a very beautifull Daughter, she having been a frequent hearer of Sermons, became a Christian,

and though she had not been baptized, yet she was addicted to the duties of Ecclesiastical Discipline, as much as the fear of incensing her Father would permit: she bore so great Devotion to the fruitfull Virginity of the blessed Virgin, that, mov'd with Womanish presumption, she begg'd that she might imitate her in her Conception and Birth. At length, as she thought, she obtained her desire, for she found her self with Child. Now it is not to be conceived that this happened without the embraces of a man, notwithstanding who that man was, or in what manner, or when this was done, she oft protested, and with Oaths confirmed it, that she was utterly ignorant. Her Father perceiving this, and not being able by fair speeches or threatnings to wrest from her, who was the Father of the Child, for she seriously protested, that she had never suffered the unlawfull embraces of any man; hereupon in a rage he determined to execute upon her the Law established by his Ancestors, by which it was enacted, That whatsoever young Maid should be with Child by Fornication in her Father's house, should be thrown down headlong from the top of an high Mountain, and the person corrupting her should lose his head. In conformity therefore to this Law, the young Woman was placed on the highest point of a Mountain in that Countrey, called *Dunpelder*, from thence to be thrown down, and torn in pieces: She therefore with deep sighs, looking up to Heaven, implored Mercy: After this, she was cast down; but by the Fall was neither bruised, nor received the least harm, but sliding down easily and slowly, came safe to the bottom. The *Pagans* ascribed this to the Magical Enchantments of Christians, therefore they carried her several Miles into the Sea, and there left her, destitute of all humane help, in a small Boat made of Leather without Oars, but the Boat was carried to a far distant Haven with great swiftness; being arrived there, the young Lady went out of the Boat, and presently after was brought to Bed of a Son, without the assistence of a Midwife. The next morning St. *Servanus* came to the place, and seeing the Mother with her Infant, he took them into his care, and baptized them, and called the Mother *Thanen*, and the Child *Kentigern. Cr. p.* 231.

St. *Justinian* having reproved his Servants for idleness, and mispending their time, they were enflam'd with fury against him, insomuch as rushing upon him they threw him to the ground, and most cruelly cut off his Head: But in the place where his sacred Head fell to the ground, a Fountain of pure water presently flowed, by drinking of which in following times, many were miraculously restored to Health. But Miracles greater than these, immediately succeeded his Death; for the Body of the Martyr presently rose, and taking the Head between the two Armes, went down to the Sea shoar, and walking thence on the Sea, past over to the Port called by his Name, and being arrived to the place where a Church is now built to his memory, it fell down, and was there buried by St. *David. Cr. p.* 234.

St. *David* being enjoined to preach, he commanded a Child which attended him, and had lately been restored to life by him, to spread a Napkin under his Feet, and standing upon it he began to expound the Gospel and the Law to the Auditory. All the while this Oration continued, a snow white Dove descending from Heaven, sate upon his Shoulders; and moreover the Earth, on which he stood, rais'd it self

under

under him, till it became a Hill, from whence his Voice, like a Trumpet, was clearly heard and understood by all, both near and far off. On the top of which Hill a Church was afterward built, which remains to this day. *Cr. p.* 235.

St. *David* when Priest, went to *Paulens*, who in a certain Island lived a holy Life, with him St. *David* lived many years; now it fell out that his Master *Paulens* fell blind, hereupon calling his Disciples together, he desired that one after another they would look upon his Eyes, and say a Prayer or Benediction on them. When they had done this, and that he received no ease or remedy, *David* said thus to him, *Father, I pray you do not command me to look you in the Face, for ten years are passed since I studied with you, and in all that time I never had the boldness to look you in the Face.* *Paulens* admiring his humility said, *Since it is so, it will suffice, if by touching my Eyes thou pronounce a Benediction on them.* Presently therefore, assoon as he touched them, Sight was restored to them. *Cr. p.* 238.

St. *John*, a *British* Priest, avoided the sight of Men, confining himself to a little Cell, where in a little Orchard, cultivated by himself, he had planted a few Laurel Trees, which are now so increased that they afford a very pleasing shade; his custome was, under these to sit, read, or write, as he thought fit. After his death, among the said Trees there was one which through age was withered; then he to whom the care of the Place was committed digg'd up the Roots of the said dry Tree, and of the Body of it hewed out a Seat or Bench, upon which he used to sit. After he had used the Seat for the space of above two years, a thought of remorse coming into his heart, he said, *Alas, Sinner that I am! why do I for my own conveniency make use of a Seat framed of the Tree which so holy a Priest planted with his own hands?* Having said this, he presently took a Spade, and digging a deep hole in the ground, he put the Seat into it, after he had cut off the Feet which supported it, and then covered it with Earth. *Now behold a great wonder!* The very next Spring, this dry Bench, thus buried, sprouted forth into green branches as the other Trees did, which prospered so well, that at this day there are proceeded from it several young Trees, five or six Foot high, and some higher, which every year do more and more flourish. *Cr. p.* 246. Here Mr. *Cressy* brags, that the *Centuriators* took notice of this Saint, and of the Orchard, but conceal'd this Wonder.

The Miracle of St. Ivo's *Translation.*

St. *Ivo's* Body remained several Ages in the place of his Burial, insomuch that his Memory was lost in that place; but at last, in the year 1001. a certain Husbandman, as he was plowing the ground, lighted upon his Tomb, which being taken up and opened, the Body of a Bishop in his Pontifical Ornaments was seen in it; whereupon the Pastor of that Village being sent for, they, with his advice, carried the Body to the Church, and with great reverence placed it near the Altar; the night following St. *Ivo* appeared in a very reverend form, and with great brightness, to a Carpenter called *Ezi*, and told him who he was, commanding him to signifie to *Edmoth* Abbat of *Ramsey*, that he should translate his and his Companions Bodies from thence to his Monastery; but the poor Man, not having the boldness

to relate this Vision, he appeared to him the second time, repeating the same commands; which he still neglecting to perform, at the third apparition the Bishop smote him on the side with his Crosier, telling him, that the pain of that stroke should remain till he had performed what he had enjoined him. The Man awaking, presently after found as grievous a pain in his side as if a Sword had pierced it. Thus was he compelled to declare his Vision to the Abbat, which assoon as he had done he was freed of his pain: But the Abbat would give no credit to what the Man told him, but calling him Clown and Fool, said, *Must we translate and venerate the Ashes of I know not what Cobler?* The night following the Bishop appeared to the Abbat, and said, *Rise quickly, for I whom thou scornfully call'st Cobler, have brought thee here a pair of Boots that will last a good while, these thou must put on and wear for my sake.* Having said thus, he seemed to draw on his Legs a pair of Boots, with care to make them sit smooth and handsome: Presently the Abbat waking felt such horrible pain in his Legs, that he was not able to walk or stand; and fifteen years did he remain in this Infirmity. By this Miracle, the sanctity of the Bishop was approved, and his Body translated to *Ramsey*, to whose honour the Abbat *Edwath* built a Church; in which he placed his Tomb in such manner, that half of it appeared within, and half of it without the Wall, to the end, that a Fountain of Water that flowed thence might be ready for the use of every one who came in devotion, whether the Church was shut or not; which Water, by the Merits of the Bishop, had the virtue to cure many Diseases. One great Miracle wrought there was on a Monk troubled with a Dropsie, his skin was strangely swell'd, and his breath so noisome, none could approach him, and his drought was so excessive, that he thought he could drink whole barrels; on a time, by admonition received in his sleep, he went to Saint *Ivo*'s Monument, where after he had taken three draughts of the Water, he cast up all the superfluous Humours within him, and was restored to perfect health. *Cr. p.* 293.

King *Sebert* having built St. *Peter*'s Church at *Westminster*, and endowed it with many possessions; now on the night before the day designed for the Dedication of this Church, St. *Peter* appearing to a certain Fisherman in the habit of a stranger, on the other side of the River of *Thames*, demanded to be wafted over, which was done; being gone out of the Boat, he entred into the Church in the sight of the Fisherman, and presently a Heavenly light shone so clear, that it turned the Night into Day. There was with the Apostle a multitude of Heavenly Citizens, coming out and going into the Church, a Divine Melody sounded, and an Odour of unexpressible fragrancy shed abroad. As soon as all things pertaining to the Dedication of the Church were performed, St. *Peter* return'd to the poor Fisherman, who was so affrighted with his Divine splendor, that he almost lost his senses, but Saint *Peter* kindly comforting him, brought him to himself. Thus both of them entring into the Boat, St. *Peter* asked him if he had any provision; who answered, that partly being stupified with seeing so great a Light, and partly detained by his return, he had taken nothing, being withall assured of a good Reward from him: Hereto St. *Peter* replied, let down thy Net, the Fisherman obey'd, and immediately the Net was filled with a multitude of Fishes, they were all of the same kind, except one

Salmon

Salmon of a wonderfull largeneſs. Having then drawn them to the ſhoar, St. *Peter* ſaid, *Carry from me this great Fiſh to* Mellitus *the Biſhop, and all the reſt take for thy hire; and moreover be aſſured, that both thou all thy life time, and thy Children after thee for many years ſhall be plentifully furniſhed with theſe kind of Fiſhes; only be carefull you fiſh not on our Lord's days. I alſo ſpeak now with thee am* Peter, *and I my ſelf have now Dedicated this Church, built to my fellow-Citizens, and to my Honour, ſo preventing by my own Authority the Epiſcopal Benediction. Acquaint the Biſhop therefore with the things thou haſt ſeen and heard, and the Sign yet marked on the Wall will confirm thy ſpeeches. Let him therefore ſurceaſe from his deſigne of Conſecrating the Church, and only ſupply what I have omitted, the Celebration of the Sacrament, and the Inſtruction of the People. Let him likewiſe give notice to all, that I my ſelf will oftentimes viſit this place, and be preſent at the Prayers of the faithfull; and will open the Gates of Heaven to all that live ſoberly, juſtly and piouſly in this World.* As ſoon as he ſaid this, he preſently vaniſht from his ſight. The next morning, as the Biſhop *Mellitus* was going in Proceſſion to the Church, with an intention to Dedicate it, the Fiſherman met him with the Fiſh, and related to him whatſoever St. *Peter* had enjoyn'd him: at which the Biſhop was aſtoniſhed, and having unlockt the Church doors, he ſaw the Pavement mark'd with Letters and Inſcriptions both in *Greek* and *Latin*, and the Wall anointed in twelve ſeveral places with Holy Oil; he ſaw likewiſe the remainders of twelve Torches ſticking to as many Croſſes, and the Church every where yet moiſt with Aſperſions. All which being obſerv'd by the Biſhop and People, they gave thanks. A farther Teſtimony of this Miracle is afforded by the whole Progeny of this Fiſherman, for his Children, according to the command from their Father, brought the Tithes of all their Gains by Fiſhing, and offered them to St. *Peter*, and the Prieſts attending Divine Service in his Church. But one among them having preſumed to defraud the Church of this Oblation, preſently was deprived of the wonted benefit of his Trade, till having confeſs'd his fault, and reſtored what he had reſerv'd, he promiſed amendment for the future. And moreover, the Fiſherman, who was very ſimple, and as yet not a Chriſtian, *deſcribed to the Biſhop very exactly the ſhape and Lineaments of St.* Peter, well known to the Biſhop by his Picture at *Rome*. *Cr. p.* 308.

St. *Lawrence* found the Son of a man who had kindly entertained him, dead, and the Parents in great ſorrow, who with a loud voice cryed to him, *O holy man! reſtore our Son to us, that we may more firmly believe in Chriſt.* Hereupon the Biſhop having offered up his Prayers, ſaid to the Child, ariſe, who preſently roſe up, and withall teſtified, *That being dead, his Soul was violently drawn by horrible Spirits to the flames of Hell; but upon the Prayers of St.* Lawrence *it was by Angels, ſhining with brightneſs, brought back to the Body.* Cr. p. 327.

A Miracle wrought at King Oſwald's *Croſs.*

Bothelm, a Monk of *Hagulſtad*, walking unwarily by night upon the Ice, fell ſuddenly and broke his Arme; one morning having heard that one of his Brethren was to go that day to the place of the Holy Croſs, he deſired him to bring him a ſmall portion of that Sacred Wood, for he ſaid he was confident it would cure him by God's

God's help. The Brother performed what he desired, and gave him a little of the Moss which covered the outside of the Wood, which he put into his bosome; when he went to Bed, forgetting to lay it by, it remained in his bosome all night, but waking about midnight, he felt something that was cold lying against his side, and searching for it with his Hand, he perceived that both his Hand and Arme were become perfectly whole. *Cr. p.* 347.

A certain Woman who had a long time been deprived both of her Sight and Hearing, to her it was suggested by Revelation, that she should repair to the Bishop *Birinus* for her Cure, she delayed not therefore, but took with her a Guide to conduct her: The Bishop therefore seeing the Womans piety, immediately made the sign of the Cross upon her Eyes and Ears, whereupon both her Sight and Hearing were restored to her. *Cr. p.* 351.

St. Fursey's *wonderfull Visions.*

On a certain time he was rapt from his body, and in that ecstasie, which continued from Evening to Cock-crowing, he was favoured with the sight of troops of Angels. Three days after, being again in an ecstasie, he saw yet more glorious apparitions of Angels. Moreover there were discovered to him very earnest contentions of wicked Spirits, who by many accusations of a certain Sinner, lately dead, endeavoured to stop his passage to Heaven, but by reason the holy Angels protected him, they could not effect their desire. On a certain time, being elevated in spirit, he was commanded by the Angels which conducted him to look down upon the Earth; whereupon, bowing his Eyes downward, he saw as it were a dark Valley under him, in a very low bottom: He saw likewise in the Air four Fires, not much distant one from another, and asking the Angels what Fires those were, he was told, that those were the Fires which now enflamed the World, and would in the end consume it, *viz.* the Fire of Lying, the Fire of Covetousness, the Fire of Dissention, and the Fire of Iniquity. Now these four Fires increasing by little, at last joyned together, and became an immense Flame; and when they approached near them, *Fursey* was affraid, and said to the Angel, *Sir, Behold, the Flames come close to us*; but the Angel answered, *Fear not, for since thou didst not kindle this Fire, it will not burn thee; for though this Flame seems to thee great and terrible, yet it tries every one according to his Merits, so that the Concupiscence which is in any one, shall burn in this Fire; for accordingly as every one being in the Body is enflamed by unlawfull pleasures, so being loosed from his Body shall he burn by condign torment.* Then he saw one of the three Angels, which in both Visions had been his Conductors, go before the other and divide the Flame, and the other two flying on each side of him, which defended him from the danger of the Fire. He saw likewise many Devils flying through the Fire, and kindling war against the Just: These malign Spirits pursued him likewise with Accusations, but the good Angels defended him: And after this, he saw great numbers of blessed Spirits, among which some were of his own Nation, Priests who had well discharged their Office, as he had heard by report; by these he was informed of many things,

very

very profitable, both to himself and all who are willing to attend them. When they had finished their speeches, and were returned to Heaven with the rest of the Angels, there remained onely with St. *Fursey* the three Angels mentioned before, who were to restore him to his body. And when he came close to the foresaid great Fire, one of the Angels divided it as before; but when the Man of God was come to a door which stood open among the Flames, the unclean Spirits snatching up one of those whom they were tormenting in the Flames, and casting him against him, touched him, and burnt his Shoulder and one of his Cheeks. He knew the Man, and remembred when he was ready to die he had received from him a Garment: But the Angel, laying hold of him, cast him back into the Fire; but the Devil answered, *Do not cast him back, since you have once received him; for as you have taken the goods belonging to a Sinner, so you must be partakers of his Punishment*; but the Angel replied, *He took not that out of Covetousness, but for saving the Man's Soul.* After this, the burning ceased, and the Angel turning himself to St. *Fursey*, said, *The Fire that thou hast kindled has now burnt thee, for if thou hadst not received Money from this Man who is dead in his sins, thou hadst not tasted of his torments.* St. *Fursey*, being afterwards restored to his body, carried visibly in his shoulder and cheek, all his life time, the marks of the burning which he had suffered in his soul. *Cr. p.* 354.

St. *Eanswitha*'s Monastery being seated on the top of high Rocks, they found this incommodity in their retirement, which was a penury of sweet water: the holy Virgin was sensible of this inconvenience; and after she had by Prayer sollicited our Lord, she went to the Fountain, more than a mile remote from the Monastery, and striking the water with a Staff, commanded it to follow her; the deaf Element heard and obey'd the sacred Virgin's voice, and against the inclination of Nature followed her steps, till overcoming all the difficulties of the passage, it mounted up to the Monastery, where it abundantly served all their uses. One particular more increased the admiration of the event; for this Rivulet in the way being to pass through a Pool, flowed notwithstanding pure and free from all mixture. *Cr. p.* 357.

St. *Cuthbert*, when a Child, saw St. *Aidan*'s Soul carried into Heaven. And likewise on a certain day, as he was journeying alone, about the third hour, he turned aside into the House of a certain Matron, being desirous to repose there a while, and to get food not for himself but his Horse: The Woman received him kindly, and earnestly desired that she might make something ready for his refection; but he refused, telling her, that he could not eat, because it was a day of Fast, for it was indeed *Friday*; she notwithstanding persisted in her desire, and told him, that all the rest of his Journey he would find no Habitation, therefore I desire you would eat, lest you should faint if you fast all day; notwithstanding out of love to fasting, he would not be overcome by the Woman's importunity, but fasting as he was he continued his Journey till evening; when St. *Cuthbert* saw he could not finish his Journey that day, neither was there any Lodging near, as he was riding he saw certain Cottages, which in the Summer time the Herdsmen had built for their present use, but then the Winter approaching, they were left empty; thi-

ther

ther he went with an intention to ſtay all night, and tying his Horſe to the Wall, he gathered up a bundle of Hay which the wind had blown from the Houſe-covering, and gave it him to eat, and himſelf paſſed his time in Prayer. But on a ſudden he ſaw the Horſe lift up his head, and with his teeth biting ſomewhat that was on the Houſe-roof, and preſently after he drew down a linen Cloth wrapped up; being deſirous therefore to know what that was, he took up the linen, and found wrapped up in it half a Loaf of Bread warm from the Oven, and ſo much Fleſh as would ſuffice himſelf for one refection; he bleſſed God, who vouchſafed to provide a Supper for him and his companion; half of the bread therefore he gave to his Horſe, and the other half he eat himſelf. *Cr. p.* 366.

A Secular Prieſt fooliſhly adventured to make a tryall whether St. *Ethelreda*'s Body yet remained uncorrupted, faſtening therefore a Candle to the end of a Rod, he paſſed it through a hole which the *Danes* had made in the Sepulchre, and looking in as curiouſly as he could, ſearched round about the Tomb. And not content with this, with the end of a forked ſtick he endeavoured to draw to him the Cloths in which her Body was enwrapped, and ſome part of the Body he diſcovered; when the H. Virgin, having indignation that a vile perſon ſhould preſume to look upon her naked Body, with great violence drew back the Cloths, inſomuch as he ſtriving againſt her fell backwards, and was forcibly daſhed againſt the Pavement; by which fall he became lame all his life, and afterwards was ſtruck with Madneſs. *Cr. p.* 383.

A doubt entring into the minds of ſome touching the Incorruption of St. *Withburga*, ſiſter to St. *Ethelreda*, 55 years after her death, when the bodies of theſe two Virgins were tranſlated, that doubt was put to the tryall. As touching Saint *Ethelreda*, conſidering the ancient proofs of her incorruption, none durſt preſume to touch her body; but they diſcovered the body of St. *Withburga* as far as her Breaſts, and ſhe was ſeen perfectly entire, more like to one aſleep than dead, with a ſilk Cuſhion under her Head, her Veil and Veſtments ſhining as if they had been new, her countenance chearfull, with a Roſie bluſh; her Teeth white, her Lips a little opened, and her Breaſts exceeding ſmall. One of the Monks adventuring to touch her body, a lively bluſh coloured her Cheeks, as if ſhe ſtill had breath in her. *Cr. p.* 385.

It happened on a certain Sunday, when St. *Winefrid*'s Parents were gone to Church, ſome neceſſary occaſions detained her at home; at which time a certain young man named *Caradoc*, the Son of *Alan*, Prince of the Countrey, entred the Houſe, where he found the Virgin alone ſitting by the fire; ſhe knowing the Prince, haſtily roſe up, and deſired to know his pleaſure. His anſwer was, *You are not ignorant who I am, and how I abound in riches and honour; all theſe riches and honours you ſhall partake if you will yield to my will.* The Virgin perceiving his intent, held down her Head and bluſhed extremely: At firſt ſhe ſeemed as if ſhe were much troubled that he ſhould find her unadorned and ſhe told him, *Sir, you being a Prince, there is no doubt but you are able to heap upon me all worldly happineſs in abundance, if I were your Wife; however be pleaſed to expect here a while till my Father's return, in the mean time I have ſome buſineſs in my Chamber, and I will return preſently.* This ſhe

ſaid

ſaid to gain a little time, for ſhe ſaw the young man burning with Luſt; with much adoe he permitted her to go to her Chamber, having hopes ſhe would return as ſoon as ſhe was dreſſed; ſhe therefore entred haſtily her Chamber, and as haſtily went out at the other door, and ran towards the Church. As ſoon as the young man perceived this, he drew his Sword, ran after her, and ſoon overtaking her, with a ſtern countenance ſtruck off her Head; and immediately in the place where it fell to the Earth, a moſt pure and plentifull Spring guſhed forth, which flows to this day, and by the holy Virgin's merits gives Health to a World of diſeaſed perſons. It being in the ſteep deſcent of a Hill where the Virgin's Head was cut off, it lightly running down to the bottom ſlid into the Church, whereas the Body remained in the place where it firſt fell. The Congregation were wonderfully aſtoniſhed to ſee the Head tumbling among their Feet, they all went out, and found the Murtherer near the lifeleſs body, wiping his Sword on the graſs; St. *Bueno* therefore ſeeing his pride, and having in his hand the Virgin's Head, looked on him and ſaid, *Impious Villain! haſt thou no ſhame of the ſtain wherewith thou haſt defiled thy high Birth? and ſheweſt thou no repentance of this horrible crime? thou haſt diſturbed the peace, thou haſt polluted the Church, thou haſt provoked God: ſince therefore it is ſo, I beſeech him without delay to inflict on thee a juſt puniſhment for this thy deteſtable crime.* As ſoon as he had ended theſe words the young man fell to the ground, gave up the Ghoſt, and, which was more wonderfull, his Body preſently diſappeared, and many ſay it was ſwallowed up by the Earth, and with the wicked Soul ſunk into Hell: But *Bueno* kiſſing the Head which he had in his hand, joyned it to the body, covering it with his Mantle, celebrated Maſs at the Altar, preached, and prayed that the Virgin's Soul might return to her Body; this Prayer being ended the Virgin roſe up as from ſleep, and cleanſing her Face from the duſt and ſweat, filled the Congregation with wonder and joy. Now in the place where the Head was rejoyned to the Body there appeared a white circle compaſſing the Neck, ſmall as a white Thread, which continued all her life; and from that white circle ſhe had the name of *Winefrid*; and after her death when ſhe appeared to any, that white mark was always viſible. The place where her bloud was ſhed is at this day called St. *Winefrid's* Well. The ſtones likewiſe both where the Spring guſheth forth, and beneath in the Current, having been ſprinkled with her bloud, retain the redneſs to theſe times; which colour neither the length of many Ages, nor the continual ſliding of the water over them, has been able to waſh away. And moreover a certain Moſs, which ſticks to the ſaid ſtones, renders a fragrant odour like Incenſe. *Cr. p.* 389.

St. *Clare*, an Hermit, when come to years of maturity, was by his Parents affianced to a beautifull Virgin; but when the time wherein the Marriage was to be ſolemnized approached, the young Man withdrew himſelf from his Parents Houſe, and out of *Britanny* paſſed over into *France*; but there a Noble Woman dwelling near him, enflamed with luſt, impudently attempted his Chaſtity; but Saint *Clare* reſolutely reſiſted the ſhameleſs Lady; notwithſtanding which reſiſtence, when her ſollicitations ſtill more and more encreaſed, he was forced to forſake his Monaſtery; the laſcivious Lady deſperately enraged with his departure, ſent two

Murtherers in ſearch of him, who at laſt found him in a poor Cottage, where they ſet upon him with opprobrious ſpeeches, and at laſt drawing out their Swords they cut off his Head: St. *Clare* preſently after aroſe, and with his Hands taking up his Head, by the aſſiſtence of Angels, carried it to a Fountain not far diſtant, into which he caſt it, and then carried the ſame back to the Oratory of his Cell, and going on a little farther towards a Village near the River *Epta*, he there conſummated his Courſe. *Cr. p.* 411.

Two Kentiſh Princes, *Ethelred* and *Ethelbert*, being murthered, and buried under the Seat where the King was wont to ſit, the Murther was moſt miraculouſly diſcovoured; wherefore taking up the Bodies, and honourably putting them into Coffins, the Arch-biſhop *Theodorus* commanded to carry them to *Chriſt-Church* in *Canterbury*, but in vain they attempted this, for with all the force they could uſe they could not remove them out of the place; whereupon, changing his purpoſe he adviſed to tranſport them to the Church of St. *Auguſtin*, but with as little ſucceſs as before; at laſt it was agreed they ſhould be carried to the Monaſtery of *Wering*, of great renown in thoſe days, which being reſolved upon, the Bodies were as eaſily removed as if they had no weight at all; being arrived at that place, the Bodies were buried near the great Altar, where many wonderfull Miracles are daily wrought. *Cr. p.* 412.

St. *Wilfrid* entring into a Village called *Tiddafrey*, there met him a great multitude of Women, offering their Children to be confirmed by him. Amongſt them, one Woman mingled her ſelf, craftily carrying in her Armes her dead Child, pretending that he ſhould be catechiſed, but inwardly perſuaded that by the Biſhop's ſanctity he ſhould be reſtored to Life; the Biſhop therefore uncovering the Child's face, to the end he might perform the due Rites, found that he was dead; then the Woman, perceiving that her fraud did not ſucceed, betook her ſelf to prayers, earneſtly beſeeching him for God and his holy Mothers ſake, if he had any Faith or Pity, to reſtore Life to her Child; ſaying this, ſhe caſt her ſelf at his Feet, and would not be removed, thus offering an importunate violence toward him: All this while the Biſhop continued doubtfull, whether he ſhould ſeem raſh in attempting the Miracle, or reject the Tears and Prayers of the diſconſolate Woman, but a charitable Pity at laſt got the victory; therefore, after he had with a low voice repeated certain devout paſſages out of the Pſalms, he laid his right hand upon the dead Body, whereupon immediately the Soul was reſtored, for by gaſping, moving his Eye-lids, and ſtirring his whole Body, he gave proof that he was alive. The Child was called *Ethelwald*, who was afterward a Monk at *Rippon*.

Another Miracle wrought by St. *Wilfrid* on a Monk, who, falling from the top of the Church, whilſt it was a building at the coſt of King *Egbert*, broke all his Bones, and tore aſunder all his Members, was reſtored to Health by the Prayers of the Biſhop and his Covent. *Cr. p.* 422.

St. *Oſitha*'s Head being cut off by a Daniſh Pirate, at the very place a clear Fountain broke forth, which cured ſeveral kinds of Diſeaſes; moreover as ſoon

as

as her head was off, the Body presently rose up, and taking up the Head in the Hands, by the conduct of Angels walked firmly the streight way to the Church of St. *Peter* and *Paul*, about a quarter of a Mile distant from the place of her suffering; and when it was come there, it knocked at the door with the bloudy Hands, as desiring it might be opened, and thereon left marks of bloud; having done this, it fell there down to the ground. *Cr. p.* 424.

The Miracles of St. Wereburga's *driving away Wild-geese.*

At *Chester* there was near the Walls of the Town a Farm belonging to the Monastery, the Corn whereof was much wasted by flocks of Wild-geese, which the Steward of the place endeavoured, but in vain, to chase away; of which incommodity he made complaint to St. *Wereburga*, whereupon she commanded him, saying, *Go your ways and shut them all up in a house.* He wondring at so strange a command, thought the Saint spoke those words in jest: But when she renew'd the same injunction constantly, and in a serious manner, he returned among the Corn, where seeing great numbers of such fowl devouring the grain, he with a loud voice commanded them in his Mistresses name to follow him; hereupon immediately they all in one drove followed him, and were shut up together in a House. Now it happened that a certain servant privately stole one of the said birds, which he kill'd, and hid, with intention to eat it. The next morning early the Holy Virgin went to the house, where after she had in a chiding manner reprehended the birds for usurping that which belonged not to them, she commanded them to flie away and not return: Immediately the whole army of them took wing; but being sensible of the Injury done them, they flew not away, but hovering over the Holy Virgins head, with wonderfull noise made complaint of their loss. She hearing their importunate clamours, understood by inspiration the cause thereof; and after search made, the Offender confessed his theft; whereupon she commanded the bird to be restored to her companions; after which they all with one consent flew away, so as not any bird of that kind was afterward seen in that Territory. *Cr. p.* 427.

After St. *Wereburga* was dead her Body was carried to the Church of *Trickingham*, where it was most diligently kept, the doors of the Church being carefully barred, and a Watch moreover set upon it: But one night a deep sleep suddenly seised on those which watched; and at the same time great multitudes of the Inhabitants of *Hambury* coming on them, all the doors of the Monastery became opened, the Locks and Bars, without any violence offered, falling to the ground. Whereupon they took away the Body, not any one resisting, and with great joy carried it to *Hambury*, where it was honourably buried. In which place sick persons recover health, sight is restored to the blind, hearing to the dumb, the leprous are cleansed, and persons oppressed with several other Diseases do there praise God for their recovery. *Cr. p.* 427.

St. *Milburga* rests at *Wenlock*: In antient times her memory was celebrated by the Inhabitants, but after the coming in of the *Normans*, by reason that the place of her Sepulchre was unknown, she became forgotten: But of late a Covent of *Cluny*-

Monks having been established there, whilst they were busie in erecting the Fabrick of a new Church, a certain Child running earnestly over the pavement, the vault of her Sepulchre broke under him, by which means the Body of the H. Virgin was discovered, which being taken up, a most odoriferous vapour, as of a most pretious Balsam, perfumed the whole Church: and such a world of Miracles were wrought by her Intercession, that wonderfull multitudes flock'd thither, both rich and poor, insomuch as there was scarce room in the open Fields to receive them; so strong a faith they had to find remedy there for their maladies: Neither did they fail of their expectation, for none departed away without a Cure, or at least a mitigation of their Diseases. And particularly the King's-Evil, incurable by Physicians, was through the Merits of the Holy Virgin, healed perfectly in several persons. *Cr. p.* 429.

A wonderfull Miracle, shewing the efficacy of the Holy Sacrifice of the Mass.

In a Battel where Prince *Elwin* was slain, among others there was one of the Prince's Souldiers, named *Imma*, slain, (at least in opinion.) This Soldier all that day and the night following lay among the other dead bodies, as if he had been slain; but at last his Spirit returning he sate up, and as well as he could, bound up the wounds he had received; then resting himself a while, he raised himself on his feet, and began to walk away, with an intention to find out, if possible, some friends, who might take care of him. As he was going away, he was met with and taken by some of the enemies, the *Mercians*, and brought to their Captain, a principal Officer of King *Ethelred*, who examined him what he was: The poor man was afraid to acknowledge himself a Soldier, therefore he answered that he was a poor country-man, who had a Wife, and was come in this Expedition with several others of the like quality, to bring Provision to the Army. Upon this answer the Officer commanded that care should be taken of his Wounds, and when they began to be almost cured, he made him every night to be put in Chains, to prevent his running away; but no Chains could hold him, for after they were gone which had put the Chains upon him, they presently fell off; and the cause of this Wonder was this: He had a Brother named *Tunna*, a Priest and Abbat of a Monastery in a certain Town which at this day from his name is called *Tunnacestir*: This Abbat having heard that his Brother was slain in the late battel, came himself to search for his body; and having found another in all regards very like to his, he carried it to his Monastery, and there buried it honourably. Moreover he took care that several Masses should be said for the pardon of his sins; and by virtue of those Masses it came to pass that no bands could hold him, but they presently fell loose from him. In the mean time the Officer, whose Prisoner he was, began to ask him, how came it to pass that he could not be bound? Whether he had about him certain Charms, which, as some think, have a power to untie all bands? His answer was, that he was utterly ignorant of such unlawfull Arts; *But*, said he, *I have a Brother in mine own countrey, and I am assured that he thinking I am slain, says frequent Masses for me; so that if I were now in the other World, I doubt not but my Soul by his intercession and prayers,*

would

would be absolved from all pains. After he had continued a good space a Prisoner to the said Officer, those who guarded him observed by his countenance, gesture, and speeches that he was no country-peasant, but a person of quality. Thereupon the Officer calling him aside privately, enquired more diligently who he was; withall promising him that if he would simply declare his condition, he would not use him any thing the worse. He then plainly manifested to him that he was a Servant of the King of the *Northumbers*. Whereupon the Officer replied, *I did assure my self by the manner of thy speech, that thou were not of a base condition: and now thou deservest to die, in revenge of all my brethren and kinsmen who have been slain in the Battel: but because I will not break my promise, I will not kill thee.* As soon therefore as he had recovered health and strength the Officer sold him to a certain man at *London*, called *Freson*: But neither could he be bound by his new Master; for after tryall of several sorts of Bands and Chains, they became all unloosed. When he therefore who had bought him perceived that he could not be restrained by Fetters, he gave him permission to redeem himself, if he could: For commonly after nine of the Clock in the morning, the usual time of Masses, his Bands were untied. Upon this offer the Prisoner was suffered to depart, having first given his promise by Oath, that he would either send the money agreed on for his Ransome, or return and yield himself a Prisoner again. He went therefore from *London* into *Kent*, to King *Lothere*, Nephew to the famous Queen *Ethelreda* by her Sister, who likewise had formerly been a Servant to the said Queen; and from him the Prisoner received the Money appointed for his Ransome, which according to promise he sent to his Master. Being thus free, after some time he returned to his Country, and coming to his Brother the Abbat, he related to him particularly all the Accidents, both good and bad, which had befaln him; and then perceived that his Chains for the most part had been loosed precisely at the Hours in which Masses had been celebrated for him, and moreover that many other commodities and comforts had befaln him from Heaven in his dangers, by his Brothers Prayers, and the Oblation of the Saving Sacrifice. *Cr. p.* 439.

On a certain day St. *Cuthbert* came to the Village of a certain Count, whose Wife at that time lay sick at the point of death; the Count himself met him in the way, and conducted him into his House, and acquainted him with the desperate state of his Wife, beseeching him that he would give his benediction to Water for sprinkling her; the Bishop assented to the Man's request, and Water being brought, he blessed it, and gave it to a Priest, commanding him to sprinkle the sick Lady with it; who thereupon entred into her Chamber, where she lay like one deprived of sense and life, and both sprinkled her face and bed, yea withall, opening her Mouth, distilled a few drops into it; the Holy Water had no sooner touched her, but, *O wonderfull!* though she was utterly ignorant of what had been done, she presently recovered a perfect health of Body and Mind; and without delay rising up, she her self came to doe service to the Bishop, being the first of the whole Family which presented to him a Cup of refection *Cr. pag.* 469.

The Divine Disposition being pleased to demonstrate in how great Glory St. *Cuthbert* lived after his death, gave this Testimony: Eleven years after his burial his Broth r

Brother Monks, opening his Sepulchre to take up his bones, found his body perfectly entire, with a lively freshness, and all his limbs as flexible as if he had been alive, so that he appeared like a person rather asleep than dead; moreover all his Vestments were not only undecayed, but appeared in their primitive freshness, and also with the addition of a wonderfull lustre. *Cr. p.* 473.

A Coffin of stone was prepared for entombing the body of King *Sebbe*, but when they endeavour'd to put the body into it, they found that it was by a hands breadth too long for the Coffin; whereupon paring away as much of the stone at each end as they could, they thereby lengthened it about the measure of two fingers breadths, yet after all it would not receive the body, whereupon finding so great a difficulty to inter him, they intended, either to seek out a new Coffin, or to endeavour, by hewing the body, to shorten it so much as to make it enter into the Coffin; but by a wonderfull accident, which could proceed from no less than an Heavenly Power, both these designs of theirs were prevented; for presently, in the sight of the Bishop, and *Sigard*, Son to the said King and Monk, who, together with his brother *Sterid*, reigned after him, a great multitude of others being likewise present, the Coffin was found of a convenient length, insomuch that there was room enough to lay a Cushion under his head, and yet at the feet there remained four fingers breadths beyond the body. *Cr. p.* 480.

The wonderfull Story of a Man revived, and recounting his Visions.

A certain Man, who had been a good while dead, was restored to the life of his body, and related many notable things which he had seen: This Man was an honest House-keeper, who with his Family lived a Religious Life in a Religion of the *Newlumbers*, called *Incuningum*; who having been struck with a Disease, the same growing more and more violent upon him, it brought him to extremity, so that on a certain day towards evening he died; but the day following early he came to life, and suddenly raising himself up in his bed, all those who mournfully watched the body, were terribly affrighted and ran away, only his Wife, whose love to him was excessive, though she trembled at the sight, staid still by him.

The Man seeing his Wife, bid her be of comfort: *Fear not*, said he, *for I am truly restored to life from death which had seiz'd me, and permission is given me to live a while longer among Men; but my conversation hereafter must be quite otherwise than formerly it has been.* Having said this, he presently rose, and went to an Oratory of that Village, where he remained a good while in Prayer: Afterward having divided his whole Substance into three Portions, one Portion he gave to his Wife, a second to his Children, and the third he distributed to the Poor.

Not long after, having thus freed himself from all worldly cares, he went to the Monastery of *Mailros*, where having received Tonsure he entred into a Religious Life.

Now the account which he gave of his *Visions*, was on this manner: A certain person brightly shining in his face and vestments, conducted me, and we walked together silently, as it seemed to me, towards the place where the Sun rises in high Summer;

Thus walking together, we came to a place where there was on our left hand a Valley of a vaſt depth and breadth, and the length of it ſeemed infinite; one ſide of this Valley was terrible with its burning flames, and the other no leſs intolerable for the cold blaſts, hail, and ſnow, driving through it; and both theſe places were full of mens Souls, which ſeemed to be forcibly toſſed from one ſide to the other, for thoſe which were in the fire, not being able to endure its ſcorching, leaped into the horrible cold, and not finding eaſe there, they leaped back into the unquenchable flames. Having obſerved an infinite number of deformed ſouls thus tormented, with an interchangeable viciſſitude of tortures, without any reſpite of eaſe, I began to think that this place was ſurely Hell, of whoſe intolerable torments I had oft heard Preachers ſpeak: But my *Conductor*, who went before me, anſwered theſe my thoughts, ſaying, *Do not entertain ſuch an imagination; for this is not Hell, as thou thinkeſt.*

But when he ſaw me affrighted with ſo horrible a ſpectacle, he conducted me leiſurely ſomewhat farther, where I ſaw all places round about me become obſcure, and at length filled with utter darkneſs: Into which when we were entred, the darkneſs was ſo thick, that I could ſee nothing but the ſhape and veſtment of my *Conductor*. And as we went on farther in this ſhady darkneſs, on a ſudden there appeared before us frequent globes of hideous flames, aſcending out of a deep pit, and again falling down into it.

When I was come thither, preſently my Guide vaniſhed out of ſight, leaving me alone in the midſt of this darkneſs and horrid ſpectacle: But when the ſaid Globes of Fire without any intermiſſion mounted up, and again fell down, I perceive that they were full of humane Souls, which, like ſparks of fire carried up by the ſmoak, were ſometimes caſt upward, and then drawn back by the vapours, of fire. Moreover an unexpreſſibly noiſome ſtink, belched out by thoſe vapours, filled all the dark ſpaces round about. As I was thus ſtanding ſtill in a terrible fright, being uncertain what to doe, whither to go, and what would be the end of all this, I heard behind my back a moſt horrible noiſe, as of perſons wailing in unutterable miſery; and alſo at the ſame time I heard others loudly and ſcornfully laughing, as the rude vulgar people are wont to do, when they inſult over their captive enemies. When this noiſe came nearer to me, I perceived a troup of wicked Spirits haling into the midſt of that darkneſs the Souls of men which woefully cryed out, whilſt the others burſt forth into laughters. And among theſe Souls I could diſtinctly ſee one that was ſhaved like an *Eccleſiaſtical* perſon, another was a Lay-man, and a third was a Woman. Theſe unhappy Souls, thus haled along by thoſe ſpitefully malitious Spirits, at length were plunged into the midſt of that burning pit. Into which after they were deſcended a good way, I could no longer diſtinctly hear the wailing of Men, and laughing of Devils, but only had in mine ears remaining a confuſed promiſcuous ſound.

In the mean time certain obſcure Spirits aſcended out of that fire-vomiting pit, which approached me on all ſides, and with flaming eyes and ſtinking fire iſſuing out of their mouths and noſtrils vexed me grievouſly. Moreover, with fiery pincers, which they held in their hands, they threatened to catch me; but for all that, though

though they frighted me, they had not the boldneſs to touch me. Being thus on all ſides encompaſſed with darkneſs and enemies, I turned my eyes every way to ſee if there were any one to deliver me: At laſt there appeared by the way which I had paſſed ſomething that ſhone like a Star, which increaſing and approaching nearer and nearer, as ſoon as it came to me, all thoſe hateſull Spirits which had endeavoured with their fiery pincers to lay hold on me, were diſperſed and fled.

Now he whoſe coming drove away theſe Spirits was the ſame who at firſt had been my *Conductor*, who preſently after turning his ſteps more ſoutherly toward the Eaſt, led me out of that darkneſs into a clear and lightſome air; in which after we had walked a while, I ſaw before us a mighty Wall, of the length and highth whereof every way I could ſee no end; I began then to marvel to what purpoſe we ſhould go to that Wall, in which I could diſcover neither door, window, nor any other paſſage; but being come to it, preſently, I know not by what means, we found our ſelves on the top of it. And there appeared to me a moſt large pleaſant Field, ſo repleniſhed with all ſorts of odoriferous Flowres, that the ſweet fragrancy of them immediately took away all the former ſtench of the dark fiery fornace; and ſo great was the light there on all ſides, that it far exceeded the brightneſs of mid-day. Moreover there were in that Field innumerable aſſemblies of men in pure white garments, all rejoycing and ſinging. Now as he led me among theſe happy Choires, I began to think, that this might be the Kingdom of Heaven, which I had oft heard preached of; but he again anſwered to my thought, *No; this is not Heaven, as thou ſuppoſeſt.*

And as we paſſed on in our progreſs, I ſaw before mine eyes a far greater and more pleaſant Light than we had ſeen before, and in that Light I heard moſt ſweet melody of perſons joyfully ſinging, and ſo wonderfull a fragrancy of a moſt ſweet odour iſſued from thence, that the former ſweetneſs, which before ſeemed exceſſive to me, now I very meanly eſteemed; as likewiſe the former Light, compared with this, appeared almoſt obſcure. Now, when I was in a hopefull expectation that we ſhould enter into this bleſſed place, my Guide made a ſtop; and preſently turning his ſteps, he led me back again the way that he had come.

And when in our return we were come to the joyfull manſions of thoſe Inhabitants clothed in white garments, he ſaid to me, *Doſt thou know what theſe things are which thou haſt ſeen?* I anſwered, *No.* He replied, *That Valley which thou ſaweſt ſo terrible by the ſcorching flames and horrible freſts, is the place in which theſe ſouls are to be tried and afflicted, which having delayed to confeſs and amend their ſins, at the very point of death retire for ſafety to repentance, and ſo depart out of the body: Theſe, becauſe even in the laſt moment of their lives they confeſſed, and were contrite for their ſins, they ſhall at leaſt in the day of Judgment come to the Kingdom of Heaven; and many of them before that day are eaſed and delivered by the Prayers, Faſting, and Alms of the Living, and eſpecially by the celebrating the moſt holy Sacrifice. Moreover, that flame-vomiting and ſtinking pit which thou ſaweſt, is the very Mouth of Hell, into which whoſoever once falls, he ſhall never come out of it for all eternity. As for this pleaſant flowry field here before thine eyes, in which thou ſeeſt ſuch multitudes of youth making merry, and clothed with white raiment, this is the place which is the receptacle of ſuch ſouls as have con-*

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tinued to their death in the exerciſe of vertue, but yet their works have not been of ſuch perfection, as to deſerve their preſent admiſſion into the Kingdom of Heaven; yet all theſe in the day of Judgment ſhall arrive unto the Viſion of our Lord, and the joys of his heavenly Kingdom: But as for thoſe who in their words, works, and thoughts, have attained to perfection, ſuch, as ſoon as they have left the body, ſhall enter into that bleſſed Kingdom: To the confines of which Kingdom, that place pertains where thou ſaweſt ſo great a Light, and heardeſt ſo ſweet Harmony, and waſt refreſhed with ſo admirably ſweet-ſmelling Odours: Thou therefore having ſeen all theſe things, muſt preſently return to thy Body, and again, as formerly, live among men. If then hereafter thou wilt be diligent to examine all thine actions, and to obſerve uprightneſs and ſimplicity in thy converſation and ſpeeches, thou alſo after death ſhalt receive a manſion among theſe joyfull troups of happy Spirits. For I, having departed for a time from thee, did it to this end, that I might ſee what would in the end become of thee. When he had ſpoken thus to me, I had a horrible averſion from returning to my Body, being extremely delighted with the ſweetneſs and beauty of that place which I ſaw, and the happy ſociety of the perſons living in it. Notwithſtanding I had not the boldneſs to make any ſuch requeſt to my Guide. And whilſt I was buſie in theſe thoughts, I know not how, I preſently perceived that I was again alive among men. Cr. p. 500.

Saint *Decumanus*, when his Head was cut from his Body, the Trunk raiſing it ſelf up, took the Head, which it carried from the place where it was ſlain to a Spring not far off, which flowed with a moſt chryſtalline Water, in which with the Hands it waſhed the bloud away; which Spring, in reverend memory of the Saint, is to this day called St. *Decumanus*'s Spring; near to which place the Body, together with the Head, was buried. *Cr. p.* 526.

In thoſe days there was in the Territory of *Worceſter* a certain place wholly uncultivated, and almoſt unpaſſable, by reaſon of Thorns and Briers growing thick there. This place formerly called *Homme*, was in ſucceeding times named *Eoveſham*, for the reaſon which I ſhall now declare. St. *Egwin* had appointed four Sheepherds to feed their flocks about the ſaid Wood for the ſuſtenance of his Monks. Now on a certain day it happened that one of the ſaid Sheepherds, named *Eoves*, entring deeply into the midſt of the Wood, there appeared before him a certain moſt glorious Virgin, attended by two others, her Splendour darkened that of the Sun it ſelf, and her Beauty incomparably exceeded all worldly features: ſhe held in her Hand a Book, out of which ſhe, with the other two Virgins, ſung Hymns of praiſe to God. The poor man, dazled with this ſplendour, upon which he durſt not fix his eyes, ſtood a while ſilent and trembling, and preſently after in great fear retired home, and repairing to the Biſhop acquainted him with this Viſion. The Holy Biſhop conſidering the matter adviſedly with himſelf, on a certain day after he had faſted and prayed, taking three companions with him, went toward the place deſcribed by the Sheepherd, walking all the way bare-foot, praying and ſinging Pſalms; and commanding his attendents to ſtop at a diſtance, he himſelf paſſed further into the Wood, and being come to the place, he fell proſtrate on the ground, where, with many ſighs and tears, he remained a good ſpace, imploring a mercifull regard from our Lord. After which he roſe up from Prayer, and immediately there appeared to him the three Virgins, with the ſame Majeſty and Glory as before; among

whom ſhe who ſtood in the midſt ſeemed more tall and reſplendant than the other, in pure whiteneſs infinitely excelling Lillies, and in freſhneſs Roſes, and from her proceeded a celeſtial and ineſtimable Odour: ſhe held in her hand a Book, together with a golden Croſs, caſting forth bright beams of light. Now whilſt he thought within himſelf, that ſurely this was the Mother of our Lord, the ſaid glorious Virgin as it were approving ſuch his inward pious cogitation, ſtretching forth the ſaid Croſs, gave him a Benediction with it, and preſently with that farewell diſappeared. The Holy man with great joy rendring thanks to God for this favour, underſtood thereby that it was God's will that the ſame place ſhould be conſecrated to his Service, and dedicated to the Honour of the Bleſſed Virgin, Mother of our Lord. For during his former afflictions and perſecutions he had made a Vow, that if God would vouchſafe to give a proſperous end to his deſires, he would build a Church to his Service. Hereupon without delay he cleanſed the place, began the work, and ſhortly brought it to perfection. *Cr. p.* 528.

St. *Egwin*, Biſhop of *Worceſter*, undertook a painfull Pilgrimage to *Rome*, thereby to ſatisfie for the offences of his People, and withall to doe a rigorous Penance for ſome faults committed in his youth: And to render his Pilgrimage more painfull, he, in the preſence of a great multitude, bound about his Legs certain Iron Chains, and caſt the Key, which locked them together, into the River of *Avon*, publickly proteſting, that he would never eſteem himſelf ſecure of the pardon of his ſins, till either the Key were reſtored to him, or the Chains unlooſed by a power ſupernatural. Having with great pain performed his Voyage, he at laſt arrived at *Rome*, where, whilſt he was performing his Devotions in the Church of St. *Peter*, his Servants going to the River's ſide to buy proviſion for their Maſter, they found in a Fiſh's belly the Key which had formerly locked the Chains about his Legs, which being brought to him, he in the preſence of a great multitude unlocked the ſaid Chains. So that he who before was looked upon as a Sinner, was afterwards honoured as a Saint. *Cr. p.* 528.

In the year 711. when St. *Swibert* went into a certain Village to celebrate Maſs, a certain rich Man who had been a Pagan, but converted, and called *Peter*, conducting a Cart laden with Materials for building a Monaſtery; in the way, by the malice of the Devil, *Peter* fell from the Cart under the Wheels, and was taken up dead, having his Head and other Members grievioufly wounded; by occaſion of which, there aſſembled a great concourſe of People, when preparation was making for his Funerals, St. *Swibert* came to the place, and commanded the Body to be carried to his Cell, which being done, he with many ſighs and tears poured forth his Prayers to reſtore to life the ſaid *Peter*, who was a Servant of his Monaſtery, then riſing up, and kiſſing the Body, immediately the dead Man revived, and roſe up perfectly whole, inſomuch as there was not left on his Body the leaſt marks of any wounds, nor no ſettling of any bloud. *Cr. p.* 538.

In the ſame hour St. *Swibert* died, his Soul appeared to St. *Willebrord*, requeſting him that he would be preſent at his Funerals in *Werda*; whereupon he preſently took Boat, and with ſeveral others made haſte to *Werda*; where all theſe, as they were the day following, according to Cuſtome, ſinging the *Vigile* of the *Dead*, a young Man

Man was brought among them, who had been made blind by Lightening, and with his clamours interrupting the *Psalmody*, and calling to the Saint to have his sight restored, as soon as he had touched the Coffin he immediately recovered his sight. Another, who was raging mad, being brought in, and kissing the cover of the same Coffin, was presently restored to his Senses. A third also, who was possessed of the Devil, by the same means was freed from the wicked Spirit. *Cr. p.* 556.

St. *Boniface* one morning celebrating Mass in St. *Michael's* Church in *Ordorf*; after which, he commanded that Dinner should be made ready; but being told that there was no Meat, *Is it so?* answered he, *How many thousands did God feed in the Wilderness, forty years together? Cannot he provide for his Servant, how unworthy soever, nourishment for one day?* Having said this, he commanded the Table should be covered, and presently a great Eird flew thither, bringing in her mouth a Fish, sufficient to satisfie all their hunger, this Fish he bid should be dressed, which having eaten, the remainder was cast into the River. *Cr. p.* 569.

A certain devout Lady, named *Irmgardis*, attended only by two Maids, and her Son *Gocelin*, a Child of little more than eight years of Age, came to see the Solemnity of the Canonization of St. *Swibert*, (the first Saint that was solemnly Canoniz'd,) and to demand the Pope's Benediction. Now it happened that whilst the Boat in which they came, was amongst others turn'd about for landing, the young Child who then stood near his Mother, by reason of the rushing of the Boats one against another, not being able to keep his standing, fell into the River; which his Mother seeing, would have thrown her self after him, if she had not been held back by such as were present. This happened about five of the Clock at even. Presently one of the Maids ran in hast to acquaint the Archbishop with this calamity; who came and found the Lady in the Church, shrieking out, and almost mad with grief; he with much adoe conducted her to his Lodging, and endeavoured to assuage her grief, but all in vain; for the whole night she spent in weeping, groaning, and praying to St. *Swibert*, by his accustomed piety to succour his afflicted servant; vowing withall, that if she might have her Child restored, she would consecrate him for ever to God's service in his Church. The day following about eight of the clock in the morning the dead body was found and taken up out of the River: Which being presented to his Mother, she became pale and fell into a swoon; but being recovered, she took the body in her Armes, and attended with a great troup of men and women weeping with her, she carried it into the Church, and laid it before the Sepulchre of St. *Swibert*. After which the whole company betook themselves to their Prayers; and within a very short time the Child's Spirit returned into him, so that he opened his eyes, and standing upon his feet he looked about with wonder on so great a multitude, and spoke some tender and kind words to his Mother. *Cr. p.* 687.

The Pagans having cut off St. *Edmond's* Head, they cast it into a secret place in a Thicket of the Wood adjoining, there it remained a whole year's space; after which the said Pagans retiring out of the Countrey, the first care of the Christians was to honour their holy King and Martyr. Assembling themselves therefore together out of their lurking places, they reverently took his Body out of the unclean

place where it had been caſt, and then with all diligence ſought for the Head; and whilſt every one of them with equal affection ſearched each corner of the Wood, there happened a wonder not heard of in any age before: For whilſt they diſperſed themſelves in all parts, and each one demanded of his companions, where it was that the *Danes* had caſt the Head, the ſame Head anſwered them aloud in their own Tongue, *Here, here, here*; neither did it ceaſe to cry out in the ſame words, till it had brought them to the place. And to add to the wonder, there they found a mighty and fierce Wolf, which with its fore-feet held the Head, as if appointed to watch and defend it from other Beaſts. When they were come, the Wolf quietly reſigned it to them. So with joyfull hymns to God they carried and join'd it to the Body, the Wolf in the mean time following them to the place where they buried it, after which, the Beaſt returned into the Wood; in all which time, neither did the Wolf hurt any one, neither did any one ſhew the leaſt intention to hurt the Wolf. *Cr. p.* 736.

A certain *Scotchman*, buried in the Church at *Rhemes*, lay many years there unknown, till the ground being afterwards digged for the burial of another, his Coffin was found, but could by no force of Men be opened, till the Paſtour of the place, whoſe Name was *Hildegarius*, coming, opened it a little, and was infinitely raviſhed, with the odoriferous ſmell iſſuing out of it; within the Coffin he ſaw a Body entire, cloathed with Prieſtly Veſtments; therefore not daring farther to violate the Sepulchre, but laying boards over it, upon theſe boards he placed the other dead Body: The night following his Uncle, who had been dead many years, and was a Prieſt, appeared to him, telling him, that he had much offended God in violating the Sepulchre of a Holy Man. The like did the Holy Man himſelf make known to another, commanding him to ſignifie to the Prieſt, that unleſs he removed from out his Grave the ſtinking Carcaſe, he ſhould quickly receive from God a ſevere puniſhment. Whereupon without delay he cauſed a new Grave to be made for the newly dead Perſon's Body. Afterward the ſame Holy Man in a Viſion required a Husbandman, and again a Prieſt, to adviſe him in his Name to remove his Body from without into the Church, withall ſignifying, that he was of the *Scottiſh* Nation, that his Name was *Meriſolan*, and had been murthered in his way towards *Rome* on the River *Aiſne* (*Axona.*) And leſt he ſhould forget the Name, he commanded him to write it with Chalk, which he ſeemed to give him upon the Cover of a Cheſt ſtanding by; which he accordingly did, and writing it falſe, was corrected by the Holy Man. The next morning he found the Name written in ſo perfect a manner, that he could not write ſo well, though waking, and in the light. *Cr. p.* 813.

A Debate happening between the Secular Canons and the Monks, about their Revenue and Poſſeſſion; the Canons pretenſions were ſupported by the Queen, &c. on the Monks ſide ſtood King *Edward*, Saint *Dunſtan*, &c. When the Debate was in the Aſſembly, St. *Dunſtan* was ſilent, and holding down his head, he debated in his mind what might be the beſt courſe to proceed in this Affair. A great ſilence was obſerv'd by the whole Aſſembly, every one expecting the Archbiſhop's anſwer and reſolution; when on a ſudden an Image of our Lord upon the

the Cross, which was fastened aloft in the Room, in the hearing of all that were present, spake these words distinctly; *It must not be, it must not be; you have ordered things well, you shall doe ill to change them.* This struck a terrour into the whole Assembly, and thereupon St. *Dunstan* said, *My Brethren, what would you have more? you have heard the present Affair decided by a Divine Sentence*; they answered, We have heard it. And upon this the Monks of *Winchester* remained secure. *Cr. p.* 883.

St. *Editha*, Daughter to King *Edgar*, a little before her death built a Church to the honour of St. *Dionysius*; at the Consecration whereof by St. *Dunstan* he observed how the Virgin frequently with her Thumb made the sign of the Cross upon her Forehead; at which being much delighted, he said, *May that Thumb never be corrupted.* Thirteen months after her death, St. *Dunstan* in a vision of sleep saw St. *Dionysius* holding the Virgin by the hand, who commanded that her memory should be celebrated on earth; the Virgin her self likewise admonished him to take up her Body; withall telling him that he should find her upper parts, her Eyes, and Hands, all corrupted, because in her childish age she had employed them lightly and vainly; but her Thumb, which she had frequently used in signing her self with the Cross, and all her lower parts remained uncorrupted, in as much as she had been always free from impurity and gluttony; hereupon St. *Dunstan* went to *Wilton*, and taking up her sacred Relicks, found all she had said to be true. But *Canutus*, the *Danish* King, who made small account of *English* Saints, was wont to say in jest, he could never believe that a King so licentious and cruel as K. *Edgar*, could have a Saint to his Daughter. And when Archbishop *Edmot* defended the sanctity of S. *Editha*, the King being then at *Wilton*, in a passion commanded her Sepulchre to be opened; which being done, the holy Virgin was seen to sit up, with a Veil before her face, in a posture as if she intended to assault the King; at which he terribly affrighted started back, and fell half dead to the ground; but coming to himself, he ever held the holy Virgin in great veneration; and once being endangered by a Tempest at Sea, he implored her assistence; upon which the Tempest immediately ceased, and he came safe to Land. *Cr. p.* 895.

In the year of Grace one thousand and twelve, the people of a Town of *Saxony* named *Colewiz* (or *Colbec*) being assembled in the Church dedicated to the Holy Martyr *Magnus*. On the Vigil of our Lord's Nativity, the Priest, named *Robert*, according to custome, began the first Solemn Mass. At the same time there were fifteen Men and three Women in the Church-yard dancing and singing profane Songs, and they made such a noise that they hindred the Priest, for their voices were louder than the Choire which sung at Mass: The Priest therefore sent to them once and again to be quiet, but they contemned his command; whereupon in great indignation he said, *May it please God and St.* Magnus, *that you may continue singing thus till a year be passed.* Now what followed? This imprecation of the Priest had such force, that *Azo*, a Son of the same Priest, taking his Sister, called *Ada*, by the Arme to draw her from the rest, and she not being able to leave them, he pulled her Arme from her Body, and yet not a drop of Bloud was seen: She therefore with the rest remained singing a whole year. No rain fell upon them;

them; neither cold nor heat, hunger nor thirſt, nor wearineſs troubled them. Their cloths and ſhoes were not worn out, but they continued inceſſantly, like mad people, their ſinging. They by dancing ſo wore away the ground, that they ſunk into the earth, firſt to the knees, and afterward to the middle, the trench became ſo deep. There was by their friends a kind of pent-houſe raiſed over them, to defend them from the foul weather; but there was no need of it. At laſt, when the year was ended, *Herebert*, Archbiſhop of *Colen*, came to the place, and abſolved them from their bonds, and bringing them before the Altar of St. *Magnus*, he there reconciled them. The Prieſt's Daughter, with two others, preſently gave up the Ghoſt; the reſt ſlept three days and three nights without waking. Some of them dyed ſhortly after; but ſome remained many years alive, and by a trembling of all their members publiſhed to the world their ſin and puniſhment. *Cr. p.* 919.

Judith, Wife of Count *Toſti*, deſiring of *Agelwin*, Biſhop of *Durham*, to beſtow on her ſome portion of the Relicks of that glorious Martyr, St. *Oſwin*, King of the *Deiri*, received from him a large lock of his Hair, altogether incorrupted. And being deſirous to confirm in Faith certain incredulous perſons, ſhe cauſed a great Fire to be kindled in the midſt of her Hall, into which ſhe caſt the ſame Hair, which received no prejudice at all, but on the contrary a great luſtre. Whereupon the Counteſs, by the Biſhop's order, laid up the ſaid Relick in a pretious Repoſitory. *Cr. p.* 988.

A certain Church being to be conſecrated to the honour of Saint *John* the Evangeliſt, devout King *Edward* the Confeſſour attended the Proceſſion thither; when upon a ſudden a Perſon in a ſtranger's habit preſſing near the King, earneſtly begged an Alms of him for St. *John*'s ſake, the King having charitably given away all the Money he brought thither, took a rich Ring from off his finger and gave it to the ſtranger, who returning him many thanks, preſently diſappeared. It happened afterward, that two *Engliſhmen* went to adore the Sepulchre of our Saviour at *Jeruſalem*, who at their return loſt their way, and the night coming on them, they were in great pain what would become of them. Being in this perplexity, they ſaw paſſing by them a company of beautifull young men in white ſhining Garments, before whom went two carrying Torches in their hands, which took away all the obſcurity of the night. After them followed a comely old man, attended by two on each hand, who looking aſide, and ſpying the two Pilgrims, he ſtay'd, asking them, who and whence they were, what Religion they profeſſed, who was their King, and what was the cauſe of their journey thither? They told him they were *Engliſhmen*, and Chriſtians, that their King's name was *Edward*, that they came to viſit the holy places of our Lord's Paſſion and Reſurrection, and that the ſame day having wandred out of their way, they knew not where to find lodging or entertainment. Then the venerable old man with a chearfull countenance bid them follow him, conducting them into a moſt beautifull City, where they were moſt delicately nouriſhed and lodged. In the morning the ſame old man brought them on their way, and being out of the City, he ſaid to them, *My Brethren, doubt not but God will give you a proſperous journey homeward; I am* John *the Apoſtle and the Evangeliſt; your King I affectionately love for his chaſtity, ſalute him in my name; and to take from*

from him all doubt, reſtore him this Ring which at the Dedication a Church to my Name he gave, being then diſguiſed in the habit of a Pilgrim; tell him withall that the day of his death approaches, and that ſix months hence I will viſit him, and conduct him after the Lamb, who is always attended by pure chaſt Souls. As ſoon as he had ſaid theſe words, they preſently found themſelves in their right way; and with great joy returned home. Whither being come, they preſented the Ring to the King, acquainted him with the Oracle, and taking him aſide diſcovered to him what was told them of his death. As ſoon as they had mentioned the Name of St. *John*, the King burſt forth into tears, and after he had diligently enquired of them touching the things they had ſeen and heard in their Journey, he diſmiſſed them with thanks. *Cr. p.* 988.

An *Iriſh* Prieſt preaching lately at *Dublin* on theſe words, *Take no thought for to morrow, what ye ſhall eat, nor what ye ſhall drink*, &c. brings in the example of the Prophet *Daniel*, *Daniel*, ſaith he, was caſt into the Lyons Den in *Babylon*, juſt then *Habakkuk* had prepared a Dinner for his Reapers, comes an Angel to *Habakkuk*, and tells him, *Habakkuk, This Dinner thou haſt prepared for thy Reapers, thou muſt carry to* Daniel *which is in the Lyons Den in* Babylon. *Lord*, ſaid *Habakkuk, I know not* Daniel, *neither do I know where* Babylon *is*; whereupon the *Angel* took up *Habakkuk* by one *ſingle Hair of the Head* and carried him to *Babylon* to *Daniel* in the Lyons Den. *Babylon* being three hundred Miles from the place.

A *Prieſt* preaching in a Nunnery in *Dublin*, juſt after the Birth of the P. of *W.* choſe this Text, *Knock and it ſhall be opened unto you*: He told the *Nuns* what mighty Miracles were done by *knocking*; Nay, ſaith the Prieſt, *by knocking we have got a P. of* W. The *Nuns* fell a laughing, the *Prieſt* obſerving it; *Hold*, ſaith he, *I do not mean ſuch knocking as you mean.*

Thus have you ſome Miracles of Ignatius, *S.* Anthony, *&c. and a few of Mr.* Creſſy's *many Stories of the Miracles of our* Engliſh *Saints; if theſe gain your Acceptance, you will oblige me farther to proſecute this Collection from more of their Legends, and preſent you with another ſmall Book of the like nature.*

FINIS.